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Vol. XLIII

MAY, 1943

No. 9

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MOODY MONTHLY

Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago. Address all correspondence to Moody Monthly, 153 Institute Place, Chicago, Ill. Copyright, 1943, by The Moody Bible Institute of Chicago.

Printed in U. S. A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

May, 1943



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Editorial Notes . . . —

The present tragedies of war and peace should be constant reminders of the value of time and the importance of today. Lives are being cut down on the battlefields and by accidents in the homeland. It seems as if the events of every day are shrieking: "Now is the accepted time . . . now is the day of salvation" (II Cor. 6:2).

Austin Dodson once said:

"Time goes, you say? Ah, no!
Time stays. 'Tis we who go."

Well, poets and philosophers may quibble and at times drivel, but the poets and philosophers are themselves mortal. The dictator may sway a nation, but time will stay the dictator.

Some unsaved person will read these lines. You mentally accept the facts of the gospel, but now is the time to act on the gospel. This is the day to receive Christ as your own Saviour.

Some Christian will read these words. There is an immediacy in your responsibility for souls. Your friend needs Christ. You have believed that for years. Why not today present Christ to that friend.

▼

You can always find Christians who are ready to repeat in the words of the psalmist, "Many are the afflictions of the righteous," and there end the quotation. They never seem to know the rest of it either by faith or experience, "but the Lord delivereth him out of them all" (Ps. 34:19).

Who delivers? The Lord! Then we may be sure it is a complete deliverance. Out of how many afflictions? Well, the psalmist might have said a hundred or ten thousand, but so as to leave none of yours out, he said, "them all."

The entire Thirty-fourth Psalm makes valuable material for meditation in a day of testing. Coming as it does out of one of David's darkest hours it will kindle the light of confidence for us in our darkness.

From in back of the mouth of a cave you hear a hunted man saying: "I will bless the Lord at all times." There doesn't seem to be a shout in this declaration. It is rather a quiet, determined statement of fact.

Reminiscent is the mood of the opening verses. He remembers what God has done for him in other days. Gratitude displaces fear until in the abandon of thankfulness he shouts: "This poor man

cried, and the Lord heard him, and saved him out of all his troubles" (v. 6).

In all your burdens and afflictions, do not leave out "but." Blessed be His name, He delivers "out of them all."

▼

Here is a word of new and steady emphasis—absenteeism. Ration and duration have become two of our most annoying words, but this word is

**Absentee-
ism**

Absenteeism designates a danger facing the nation.

Some of the war plants tell of thousands of man hours lost, and that means that much less equipment for the lads we have sent out to fight our battles. Captain Rickenbacker has won the respect of all right thinking men in pleading for the same regularity in hours and consecration to duty on the home front as on the battlefield.

Have you ever thought of this matter of absenteeism in the realm of things Christian? There is a definite and increasingly needed warning here: "Not forsaking the assembling of ourselves together" (Heb. 10:25).

The day of worship and the place of worship should mean much to the Christian, for they mean much to Christ. Certainly an individual can know personal fellowship with the Lord, but the social exercise of worship is an added privilege and brings a kind of encouragement found nowhere else.

As burdens grow heavier and the shadows lengthen we are not to slacken or become careless about church attendance. As Christians we need each other all the more. There is something to receive and something to give in the act of church-going. Yes, and we are contributing something to the spiritual health of the nation by this regular, interested gathering with other believers.

▼

Frequently on the death of the famous it is written that a great life ends. But if the man, well known or unknown, is a genuine believer in the

**A Great
Life**

glorious Son of God, his life has not ended.

Continues

A few months ago, Prebendary Wilson Carlile died in London, at ninety-five years of age. Dr. Carlile founded the Church Army, an organization inside the Church of England, working in the slums and with the poor.

The press accounts of his life and death tell how as a young curate he saw

the need of the masses, and he resigned his church to hold open-air meetings in the slums.

It was our privilege to have lunch and a visit with the Prebendary several years ago. At that time he told us of what the ministry of Moody had meant to him. Moody's consecration and his willingness to do the unusual for Christ's sake impressed and influenced Carlile.

He told us one unforgettable thing that memorable afternoon. Many years before, when King Edward was in his last illness, Dr. Carlile was invited to call on him at Buckingham Palace. Just before that the King had decorated him for his work with the poor and the outcast.

When he entered the bedchamber, and as he approached the King, His Majesty called out faintly, "Well, Carlile, how are your tramps?" Before Carlile had time to reply, the King went on: "Never forget, Carlile, that tramps and kings need the same Saviour."

Prebendary Carlile never forgot, and he spent his years seeking men in places high and low, telling them of the Christ who died to save them. This is why, with deep assurance, we are able to say that a great life continues.

▼

All the news has meaning to a Christian these days. Not that we live by or on the news, but we see prophetic confirmation as well as pathetic illustration of human folly.

**The
Missing
Word**

But in all the newspaper stories which have to do with the war there is one word missing. The very fact that the word is left out is in itself significant. The word is *righteousness*.

There are certain important words which we continually meet. "Peace"—how we long for it! "Victory"—how we pray for it! These are glorious goals to be sought at any personal sacrifice.

But in all the discussion of the war and its aftermath, whether the dream is senatorial or professorial, whether by news commentator or editor, have you ever noticed the word "righteousness"? Not very often.

And yet we would like respectfully to call to the attention of our legislators, and others who think and plan for our nation, that the Bible relates the two words "righteousness" and "peace" in such a way that they cannot safely be separated. Here as elsewhere, "what therefore God hath joined together, let not man put asunder."

Suffer a few proof texts, and ask yourself if such relationship and order can be accidental. Remember all we are establishing at the moment is that peace is related to righteousness and that righteousness precedes peace.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32:17).

"Mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10).

"For the kingdom of God is not meat and drink; but righteousness, and peace" (Rom. 14:17).

"And the fruit of righteousness is sown in peace of them that make peace" (James 3:18).

In the glorious Old Testament type of Christ, Melchizedek, we see the double title, King of Righteousness and King of Peace. The order is always the same.

We are hearing much about the great peace conference to be held when this terrible war comes to an end. But there have been other peace conferences! You have never heard of the nations holding a righteousness conference. Why not? Because the world doesn't want righteousness; it only wants peace.

Probably not many legislators will pay attention to this editorial even if it is brought to their attention.* It is not important because we have said it. We are merely repeating what God's Word says in the matter. And you know very well

that some of the nations that will form the peace of tomorrow are even now scheming for advantage. Yes, and in our own nation there are parties and classes and blocs striving for gain, prestige, or privilege out of the conflict. Can you not see that peace on such a foundation would be temporary and would give the world still another global war?

V

state whether you are interested in attending or in doing the work by mail.

V

In the present emergency it would be a great thing if the churches would adopt emergency measures for reaching the lost. For instance, with

The Gospel Outdoors the summer months ahead, there may be certain services, regular or supplementary, which can be held out of doors.

An open-air service should be carefully planned. The musician, trumpeter, or whatever is available, should be the best possible. Brief, vital, personal testimonies and an interesting, concise and pointed message should form the pattern of the meetings.

Admittedly, open-air work is hard, but this is the day of hard things. Millions are doing the difficult for the nation. Surely a few of us can attempt the difficult for Christ and souls.

Perhaps in addition you can organize a group to make a regular weekly canvass of the community, leaving a well-chosen tract, and a word of prayer behind. Homes with a service flag in the window will be especially responsive.

O friends, a spiritual emergency is upon us. Our nation is in desperate condition, morally and spiritually. Let's attempt something unusual for Christ now.

Going to School

The dates will be June 21 to July 7 and July 8 to 23.

Pastors, missionaries, and school teachers will find refreshment of mind and spirit out of such an experience. There are some businessmen whose regular activities have been curtailed by the war. Why not use this time for spiritual growth and Bible instruction?

And then if you cannot attend you will find inspiring Bible study courses offered by the Correspondence School. So drop a line to the Moody Bible Institute, 153 Institute Place, Chicago, and

*Footnote: If any of our readers feel this editorial might have value under the eyes of their congressmen and senators, we will be glad to send you mimeographed copies. We suggest you write a per-

How One Church Does It

An Editorial

Blessed is the church whose pastor is able to lead the people to do the unusual in these unusual days. Yes, and blessed is the pastor with a responsive church ready to attempt to deal with the new responsibilities of this strange day. Too many churches are in a rut. Someone long ago said that a grave is only a rut made deeper!

We should like to recite here the experience of one church in reaching the men of the armed forces. Of course every church cannot do this, but churches in towns and cities near training centers may be able to adopt and adapt the plan. Anyway it may encourage the thinking of pastors and people to the end that the unchurched may be reached in some ways that are different.

While the experience recorded here has to do with men in uniform, certain variations could be applied which might make it fit the areas of industrial expansion. Perhaps in this case it would mean the organization of the church to canvass the community, and cars to pick up children for the Sunday school.

And now for the story. The South Hollywood (Calif.) Presbyterian Church is located some three miles from the center of Hollywood. That city attracts thousands of soldiers every weekend. They go to see the chain broadcasts and to visit movie studios, and sometimes to have pointed out to them the homes of

the second, third, fourth, and fifth wife of such and such a movie star!

Naturally Sunday morning is not a busy time for such a group. Hollywood warms up and opens up around noon, but the morning means strolling the boulevard.

Rev. Robert Munger, the young pastor, saw this teeming uniformed crowd, and, like his Master, was moved with compassion. He laid the matter on the hearts of his people and some of them responded in this fashion.

Each Sunday morning at 10:30, cars leave the church, generally with two occupants, to visit the boulevard and to invite young men to get in and go to a church service. These workers from the church go to the centers where the men congregate—the U.S.O., Y.M.C.A., N.B.C., and C.B.S. studios, etc. A kind and gentle invitation is given and they are escorted to the church.

The writer visited this church only four or five weeks after the plan was initiated. He found the results to be as follows: Each Sunday some fifty to seventy-five men respond to the invitation and attend. Out of this number about twenty-five each Sunday morning have made public confession of Christ as Saviour.

Of course, this young pastor knows and proclaims the gospel, and he doesn't think it beneath the dignity of the

Christian minister, or the Sunday morning service, to state in simple terms God's plan of salvation, and to give a quiet but persuasive and definite invitation.

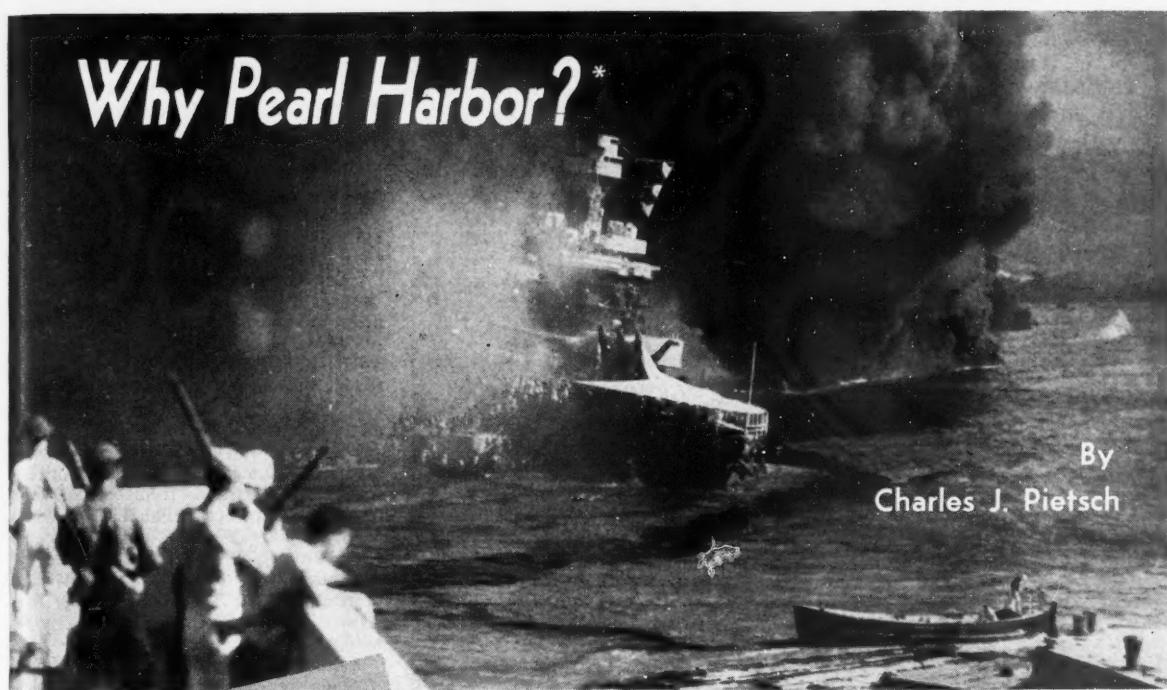
One feature greatly appreciated by the boys is the offer to write home to mother, wife, or sweetheart, telling them of their church attendance and other things. Forty or more cards are sent out each week to such loved ones.

The men are dealt with in an inquiry room. The pastor and other personal workers try to make sure each man knows what his public avowal meant. The surprising thing is that only a small percentage of those responding had attended church before entering the service. One morning out of the entire group there was only one church member or regular attendant.

Concerning Mr. Munger, we would only say we wish other ministers would see as he has seen the dignity and glory of evangelism in the local church and would adapt their methods (no change in message is needed) to present-day opportunities. Yes, Mr. Munger is a college and seminary man. He also had a year at the Moody Bible Institute.

May God continue to use pastor and people of the South Hollywood Presbyterian Church, and may He use this editorial to arouse churches and their leaders to see that the fields are white unto the harvest.

Why Pearl Harbor?*



By

Charles J. Pietsch

Acme Photo

Mr. Pietsch is former chairman of Hawaii Housing Authority; director for distribution of Gideon New Testaments to armed forces.

MY ANSWER to the question "Why Pearl Harbor?" would be in the language of our Lord to Nicodemus, "Men loved darkness rather than light" (John 3:19). Mark the word loved, for "men loved darkness." In contrast with the darkness, the Lord said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). The reason is that men did not have and will not have the light of the world, which is Jesus.

Not only has there been spiritual darkness, but physical darkness has spread all over the world, and one by one the lights have been going out in many countries of the world. Before Pearl Harbor the lights had gone out in Austria, Czechoslovakia, Poland, Belgium, Holland, France, Luxembourg, Denmark, Norway, Rumania, Hungary, Yugoslavia, Albania, and Greece. Yes, the darkness was spreading closer and closer to our own country, but somehow we did not

heed the signs that were pointing our way. We wrestle not against flesh and blood, but against the powers of the darkness of this world (Eph. 6:12).

Think of the black shirts of Italy, the black deeds of Germany, and that secret society known as the Black Dragon of Japan, all being symbols of these rulers of darkness. May I say that I am in hearty accord with the words of our ambassador to Japan, when he said: "I am glad we entered the ordeal through which we are now passing as the victims and not as the makers of war. We have stabbed no nation in the back. We have not

murderously assaulted a neighbor. We came to the brink of war cleanly and honestly."

And since Pearl Harbor, the lights have gone out in Hawaii. They have gone out in Malaya, Burma, the Philippines, the Dutch East Indies, and many islands of the South Pacific. Darkness is spreading and now we are experiencing in our own country, on both the Atlantic and Pacific coasts along the coast line of the Gulf of Mexico what is known as a "dim-out." How true! If we love darkness, spiritual darkness, we may have physical darkness as well.

WE CAN BE GRATEFUL THAT THE FLAG still flies over Pearl Harbor. If it were not for the fact that the F.B.I. and the Navy and Army Intelligence had done a wonderful piece of work by curtailing information being sent by short wave radio to the Tokyo government, the incident at Pearl Harbor might have been much worse.

*This message was delivered at Founder's Week Conference, Chicago, February, 1943.

IT WAS AN UNHAPPY DAY IN THE HISTORY of our nation. Within a few hours, what seemed to be our strongest fortified position in the Pacific was attacked by a ruthless enemy before war was declared, before preparations could be made for a counterattack on our part. Yes, we were stabbed in the back. We were deceived. This war is not only a war of ships, tanks, planes, and guns; not only a war of nerves, but I believe it is also a war of deception. Our enemies have deceived us. They have fooled us. But we cannot blame it all on the Japanese, for we insist on fooling ourselves. Americans are always prone to say, "It can't happen here."

I believe there can be a second Pearl Harbor even here in Chicago, with all the complacency that our American people show. It is just the kind of complacency we enjoyed in Hawaii before December 7. We were told that our island was well fortified. We were led to believe that an enemy could not get within a thousand miles of the Island of Oahu, and you know what happened. I think God was watching over us when that attack took place; and although the flag still flies over Pearl Harbor we cannot hold it without God. Pearl Harbor is the road back to God, to Christ, and back to a united country. Out of Pearl Harbor came not only a united America, but the United Nations, united in war against cruelty, tyranny, and oppression, united for spiritual victory and universal freedom.

Yes, our island was struck on December 7, 1941. It was an hour of destiny, and many of the people of our country, in spite of their complacency, are now voluntarily and enthusiastically responding in sacrifice of their comforts and conveniences for victory and triumph. But



Photo Steinmann, Locarno

we have not gone far enough, and I believe we can do more. I believe all the restrictions of our government are justified. I believe we have been a wasteful people, wasting those things which are essential to our war effort. We must do more in the way of conserving food, oil, and other commodities which are essential, if we want to win, and win we must, for if we lose we will lose all—not only our money and our property, but all of the freedoms which we now enjoy.

And while we continue we must remember that this is a war against the rulers of the darkness of this world. Although the lights have been extinguished here and there and the darkness is spreading, if we are to win we must discontinue being a divided people, selfish, greedy, over-confident. We must discontinue being a proud nation. How often we have said that we have most of the gold in the world, the greatest resources of any nation on earth. These resources are God-given, and what God gives He can take away. Why be proud? God resisteth the proud and giveth grace to the humble. Note the word resisteth, the same word the Lord used when He said: "Resist the devil, and he will flee from you" (James 4:7). Imagine God resisting any nation, any person, any individual. That surely would be fatal!

WE TALK ABOUT THE FOUR FREEDOMS, and the Atlantic Charter. At the top of the list we have freedom of religion, freedom from want, freedom of speech, freedom from fear. What does the average American care about freedom of religion, freedom of worship? Our politicians speak of these freedoms very freely when they are running for public office, but how many of them ever attend a house of worship? Our churches today are 33½ per cent filled and 66½ per cent empty, on the average. Our places of amusement are 27½ to 30 per cent unseated, therefore you see people waiting in line to get in. Lovers of pleasure more than lovers of God!

Freedom of religion in this America must lead the way to prove to other nations that she believes these things if she wants others to adopt the Atlantic Charter. I hope Pearl Harbor is going to bring about just that thing. Revival must begin with us. We hold the torch.

We have been a God-forgetting nation. A lot has been said about the forgotten man. But the forgotten man has been brought into prominence in the past eight or ten years, and he is no longer quite so important today. It is not the forgotten man, it is the forgotten God.

The Scripture says: "The wicked shall be turned into hell, and all the nations

that forget God" (Ps. 9:17). Note that word *forget* God. That doesn't mean the heathen nations, for they never knew God. It means the Christian nations—America, Great Britain, Germany. We have forgotten God.

Pearl Harbor was a gruesome sight after the attack, a sight that any American who loved his country would never forget—those ships down, the charred, burned hull of the U.S.S. *Arizona*. Yet in spite of that fatal day and all the misery and suffering that were brought upon us so suddenly, I am told that a few hours after the attack, while the flames and smoke were still rising from Hickam Field and Pearl Harbor, the sun shone through the clouds and a beautiful rainbow appeared. In the midst of judgment God remembered mercy.

He saw fit to remember Pearl Harbor before you thought of Pearl Harbor. He used a few Christians to place His Word on all the ships of the Pacific fleet, some 50,000 copies of the New Testament. After the attack, many of the bodies of the boys were found in the attitude of reading their Testaments. Many had signed their names on the last page, accepting Christ as their Saviour.

A nurse, whose son was in the Navy, had not heard from him for two years. She came to Honolulu and was working in one of the hospitals at the time of the attack. She offered her services to the Navy, and one of the duties assigned to her was to assist in the identification of the dead at the morgue. One by one she uncovered the boys to secure their serial numbers that word could be sent to the nearest of kin, and that a proper marking could be made on the grave. At last she uncovered a body and looked into the face of her own son. She fainted and was carried to her quarters. A little while later the personal effects of her son were brought to her, and among these was a small white Testament, water-soaked and unreadable, but she noticed he had signed his name on the last page. She never went to church and never read the Bible, but she asked the chaplain for a Testament. She read it from cover to cover, then signed her name under the name of her son in his water-soaked Testament.

Yes, men love darkness rather than light and no doubt the darkness that overshadows not only Pearl Harbor but all the world today is an indication of what can come. While the darkness is spreading let us hope for a new day, a day when the lights will again go on, and we will be living to enjoy peace; but may that peace be the kind of peace God wants us to have.

A Little Song by the Way

By John R. Clements

You may sing a little song by the way,
It may touch a weary soul gone astray;
Oil of gladness it may pour
Into some heart wounded sore;
Like the balm of Gilead,
It may make a spirit glad;
You can never, never tell!
Sing your song, and sing it well;
Just a little, happy song by the way.

Moody Monthly

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CYRUS, who is called Jehovah's Messiah, was anointed of the Lord to overthrow the Chaldean tyranny and to open the way for those of the captive Israelites who desired to do so to return to the land of Palestine and to rebuild the temple of Jehovah. Among the promises made to Cyrus through the prophet Isaiah long before the Persian warrior was born, there is this striking word: "I will give thee the treasures of darkness, and hidden riches in secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel" (Isa. 45:3).

Now I am not sure that I understand just what the prophet meant when he spoke of the "treasures of darkness." But sometimes one finds blessing in meditating on biblical expressions even when conscious of the fact that he does not enter fully into their meaning. We have all heard of the illiterate colored brother whose favorite passage was, "And it came to pass." When someone asked him what he found in that to give him such delight, he replied: "When I am in such deep trouble that I hardly know where to turn or what to do, I go to the blessed old Book and begin to read wherever I open it, and I never go very far till I come across them blessed words, 'And it came to pass,' and I say, 'Praise the Lord, it didn't come to stay.' It came to pass, and it will soon be gone."

As I MEDITATED ON THE WORDS, "I will give thee the treasures of darkness," I forgot all about their connection and ignored Cyrus, the Persian, and considered what they might mean to me, for I have known hours of darkness, times when the heavens seemed black above me and I walked in darkness and had no light. But even in those distressing circumstances, I have always found there was great treasure to be gathered if one but endured as seeing Him who is invisible, remembering that no matter how trying the circumstances, "All things work together for good to them that love God, to . . . the called according to his purpose" (Rom. 8:28).

When Abraham divided the sacrifices and waited for God to manifest Himself and to confirm the covenant which He had made, a horror of great darkness came upon him (Gen. 15). But as the patriarch watched and waited, suddenly he beheld a glowing lamp of fire that passed between the pieces, and he knew it was the manifest presence of God who had drawn nigh to confirm His word with an oath and assure him that not one thing would fall of all that He had promised. And as Abraham bowed before the Lord in awe and reverence, he found treasures in the darkness such as he might never have discovered in the light.

David sang: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:4). Through this dark valley all believers are called to go. It is not exactly death itself of which the psalmist speaks, but it is that dark shadow cast by death upon this scene through which we travel on to our eternal

"The Treasures of Darkness"

Harry
A.
By
Ironside
Litt. D., D.D.

P.P.C. Photo

The Jordan Valley

home. When bereavements come, when loved ones are snatched away from us, when the hopes that have been centered in these dear ones all seem shattered in a moment, and the heart is desolate and the mind bewildered because of the Lord's strange ways with us, we find treasures even in the darkness if we cling closer to our Guide and listen to Him as He whispers words of peace and comfort to our troubled hearts. There are experiences through which we pass as we walk through the dark valley which we would not willingly exchange afterward for the brightest things that life possesses, as we learn how marvelously our tender Shepherd can impart His own peace to our troubled souls. There are indeed treasures of darkness that surpass all the jewels of light.

Job exclaimed: "I have made my bed in the darkness" (Job 17:13). The light that once shone around his ways had been withdrawn. He yearned for a view of the face of God or the sound of His voice. He went backward, but He was not there; forward but he could not find Him; on the right hand and on the left he felt in vain as he reached out for the touch of the hand of God. Job's children had been snatched from him; his riches had vanished; even his wife, poor tried woman, was anything but a comfort to him in his hour of grief and sorrow. His well-meaning friends misunderstood him, and were quite convinced in their own minds that a good God would never permit a righteous man to suffer as Job was suffering. And the worst of it all was that

he could not explain it himself. Why was God so dealing with him? Why had He permitted such inexplicable afflictions to come upon him? And yet out of those dark experiences came rich spiritual blessing. Job found treasures in the darkness which meant more to him in days to come than all he had known of the goodness of the Lord, before the gloom descended upon him.

Some of the darkest hours many of us have ever known were the direct result of our own failures. Such was the darkness into which Peter went as he left the porch of Caiphas' house on the night when he had denied his Lord, who had turned and looked upon him as He, the blessed, forsaken Saviour, endured so patiently the cruel treatment inflicted upon Him by those whom He loved so tenderly. Who but one who has known the horrors of the backslider's gloomy hours could fathom the depths of Peter's sufferings during those nights and days ere the risen Lord appeared to him to comfort his heart by drawing him back to Himself and giving him the sense of divine forgiveness. But He who makes the wrath of man to praise Him and restrains the remainder that would not glorify Him, turns even our failures into a means of blessing. Peter certainly found treasures of darkness as a result of the heart-breaking conditions he passed through, which enabled him in after days to strengthen his brethren when they too were exposed to a like temptation as that before which he had fallen.

Surely this is rich treasure, when one



California Landscape—Muench Photo

learns in a practical way how marvelous is the love of Christ, restoring the soul of the wanderer and confirming the repentant ones in a sense of His grace. No one is better able to enter into the backslider's griefs and discouragements than one who has passed through such a dark experience himself and has come out triumphant into the full light of renewed fellowship with God. He will value through all the days to come treasures found in the darkness, which he can share with others who need similar help.

As one reads the Holy Scriptures and becomes acquainted with the spiritual histories of eminent saints of God and devoted laborers in the vineyard of the Lord, he realizes something that at first seems very strange and hard to explain. It is this: In this world in a very real sense God always seems to treat His best friends worst, and He treated His own Son worst of all! Only faith can apprehend a mystery like this, but it is explained very clearly in the Word of God. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17); and the trial of our faith is much more precious than that of gold that perisheth, and though it be tried by fire, it shall be found unto praise and honor and glory at the revelation of Jesus Christ (I Pet. 1:7).

It is after we have suffered a while that we shall be perfect, even as our blessed

Lord, Himself the sinless One, was made perfect, through suffering, as the Captain of our salvation (Heb. 2:10). Ever perfect in His character, He nevertheless could not have saved us had He not gone through the awful darkness of Gethsemane's garden and Calvary's bitter cross. When He was crucified, that supernatural darkness settled down upon all the scene, and for three awful hours as He hung there betwixt heaven and earth, rejected by man and forsaken by God, He was sustained as He realized the treasures of darkness that would be His in all ages to come. So for the joy that was set before Him, He endured the cross, despising the shame, and has now taken His seat on the right hand of the majesty in the heaven (Heb. 12:2). That joy is now His. It is the blessedness of having with Him in the glory redeemed sinners, cleansed by His precious blood, saved eternally as a result of the suffering that He endured when He bare our sins in His own body on the tree.

IN THE LIGHT OF HIS SUFFERINGS, surely no troubled believer need ever question the love of God because of present distress. It is only disbelief that leads one to ask the question, "If God cares, why does He permit this calamity that causes me so much grief?" Every heartache, every seeming loss, every present pain of body or grief of mind will

have its answering wealth of glory when we see His face. And even now, as we go through these circumstances in fellowship with Him, we find treasures of darkness that will shine and glow, reflecting the light of heaven in a way to make it more precious than if our path here had always been through pleasant vales and along sunny paths.

The treasures of darkness which we gather up, as led by our Shepherd we follow on through scenes of gloom, will so add to our wealth in the ages to come that we shall thank Him for every trial we have been called upon to endure. Heaven's millionaires have discovered their treasures as they toiled on in the hidden passageways of the mines in which God has stored up an abundance of precious things of which the surface observer never dreams.

*Keen is the heartache at midnight,
Sharper and deeper is pain;
Hours are endless in darkness,
Vict'ries are hardest to gain.*

*Yet there are treasures in darkness,
Hidden like gold in a mine;
For, with a background of velvet,
Dullest of granite can shine.*

*Suff'ring is turned into patience,
Pain brings His hand on the brow;
Sorrow is changed into sweetness,
Midnight is radiant now!*

—Mary Helen Anderson



The Laughter of God

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.—Psalm 2:4.

By
Rev. Luther P. Fincke*

WHAT CAN BE SAID about this fascinating thought of our transcendent Creator actually indulging in laughter of derision and scorn?

First of all, lest anyone should question the propriety of the psalmist's figure of speech, it behooves us to consider the rightfulness of God's laughter.

Of course we all recognize that ridicule is a weapon that Satan often employs. Nehemiah felt called of God to undertake the gigantic task of rebuilding the walls of Jerusalem, and on his arrival in the city he was successful in obtaining the co-operation of the authorities there. But when the enemies of God were told of the work that was being started, what was their immediate reaction? "When Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?" (Neh. 2:19).

On another occasion, when Hezekiah dispatched messengers throughout the land of Israel with the proclamation of the Passover celebration at Jerusalem, the kind of treatment they received is suggested by this verse: "So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them" (II Chron. 30:10).

It should be noted that even our blessed Lord Himself endured the derision of God's enemies. Coming to the home of Jairus, where the people were lamenting the death of Jairus' daughter, the Lord Jesus said to them: "Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn" (Matt. 9:24).

But aside from these biblical illustrations, is it not a fact that the majority of God's faithful servants down through the ages have been the objects of Satanic derision? Why, even today, in spite of the blackness and diabolical fury of this war, the unregenerate are wont to make sport of the true believer in Christ! But let us not forget that one of the many spiritual paradoxes He taught reads this way: "Woe unto you that laugh now! for ye shall mourn and weep" (Luke 6:25).

Strictly speaking, only God has the right and prerogative to exercise scorn and derision. Incidentally, this is not the

only passage in which God is referred to as laughing. "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming" (Ps. 37:12, 13). And it was Solomon who penned these words: "Surely he scorneth the scorners: but he giveth grace unto the lowly" (Prov. 3:34).

But how can we be sure that God is justified in manifesting contempt, a weapon which Satan so often uses? Just because of His absolute majesty and omnipotence. Note where the emphasis is placed in our text: "He that sitteth in the heavens shall laugh." There is a glorious verse in the prophecy of Isaiah which tells us why the Lord alone has the right to laugh: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in" (Isa. 40:22).

Get a vision of the stupendous majesty and the sovereign power of Him who is the timeless One; and then take a kaleidoscopic view of this chaotic, war-torn, suffering world, which testifies to the utter inability of puny man to create an earthly paradise for himself, and you will no longer question the rightfulness of God's laughter!

NOTE the occasion which brought forth this laughter of divine contempt. The occasion was then, as it is today, the vanity and determination of man's revolt against the Father and the Son. The primary significance of this psalm lies in the prophetic description of the official Jewish rejection of Christ as the Messiah. Calvary was the culmination of man's opposition to the will of God.

The psalm begins with an unanswerable question: "Why do the heathen rage, and the people imagine a vain thing?" Is that not an intimation of the unreasonableness of man's enmity against God? How tragic that when kings and dictators ignore Christ's ways and teachings, they are shutting their eyes to the fact that His religion makes for a fine, successful national life. Philosophers who oppose His wisdom cannot deny that He has lit up the intellectual sphere with a most wonderful and benign light. Moralists who contradict His laws must confess His character to be unique and unapproachable in its sublime beauty

and goodness. And all sinners who join with the Jews of His day in the sneer of rejection are clearly guilty of suicidal folly, for He is the sinner's Friend and the desire of all nations!

Then, too, how can God hold back the laughter of pity and contempt in view of the strange combinations formed against the Lord Jesus Christ? The Jews and the Romans certainly had nothing in common; yet they achieved perfect unanimity in their mockery of the Son of God as He hung on the cross! It was the trial of the sinless Saviour which effected a reconciliation between Pilate and Herod. "And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves" (Luke 23:12). Yes, in this apostate world ungodly rulers combine in their opposition to God. They do not brook submission to anyone superior to themselves. The humbling truths and the spiritual precepts of Jesus Christ run counter to their ambitious projects and worldly lusts.

However, that which heightens man's guilt and strengthens God's case against him is brought out in verse 3: "Let us break their bands asunder, and cast away their cords from us." In brief, the secret and real cause of man's revolt against God is the proud and depraved desire to break asunder the bands of conscience and to be free from the cords of the divine commandments! The ultimate reason for the rejection of God's Anointed One is to be found in those laws of truth and love and purity which regulate His kingdom, laws which are as bright as gold and as soft as velvet to the righteous, but which are to the disobedient and lawless as hateful as the hangman's noose!

But here is a most relevant question, Does God have occasion to laugh at the nations today? We have already indicated an affirmative answer. Was the last great war not supposed to have ended war forever? Did not the universal brotherhood of man become the pet slogan of liberal preachers? And what about the League of Nations, together with pacts between countries and various peace conferences—were they not hailed as the bona fide tokens of a new, demilitarized world? How easily man is deluded by unscriptural hopes and a false theology!

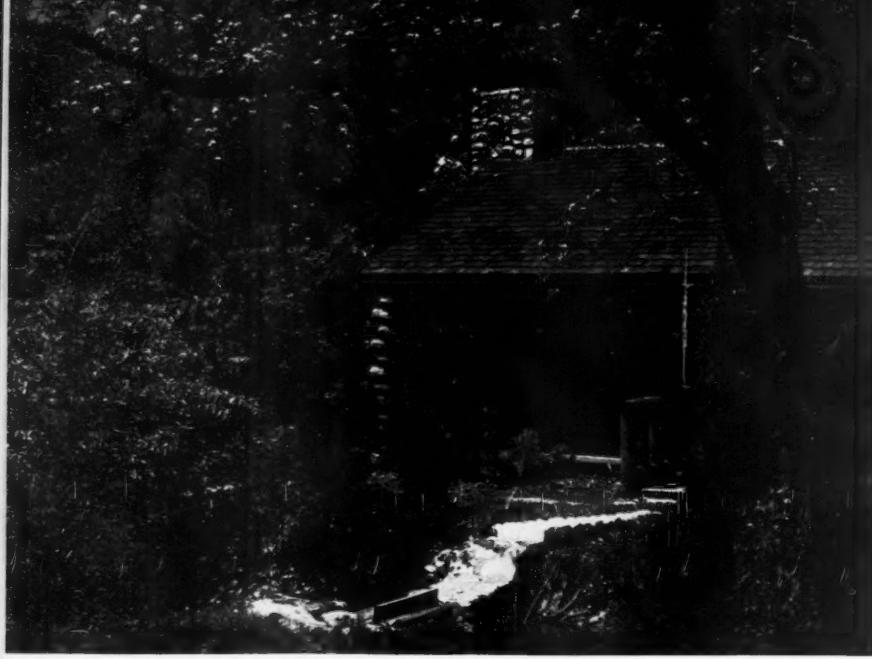
Why is it that regardless of scientific discoveries and intellectual accomplishments and cultural advances, man has not learned his lesson from the tragedies of the past? The answer obviously is that pride and greed still control his will. Many countries are today the helpless victims of tyrannical and unspeakably ruthless might. And all of this has happened because the leaders of the nations have not appreciated the wisdom of abiding by the teachings of God's Anointed One. No wonder God is inclined to laugh!

THOUGH GOD'S LAUGHTER IS OCCASIONED by the vanity and the futility of man's rebellion against His laws and precepts, it is to be further noted that the very basis of His sorrowful laughter

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"Watchman"



Myslis Photo

GOD'S PROPHETS are His watchmen. He told Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel" (3:17).

From Enoch to John on Patmos, God appointed men to foretell and forthtell His purpose through the ages. He has never abolished the work of the prophet-watchman, for "God hath set some in the church, first apostles, secondarily prophets" (I Cor. 12:28). They are His watchdogs, for He calls false watchmen "dumb dogs [that] cannot bark" (Isa. 56:10-12).

A watchdog that will not bark is not worth having, and a preacher who will not warn men of sin is a traitor within the camp. "He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep" (John 10:12, 13).

Every pastor is God's watchman, for he watches for men's souls as they that must give account (Heb. 13:17). And if a man claims to be a watchman, it is expected of him that he should know

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something about the night: how we go into it, where we are, and where we go from here. When God has told us the meaning of our times, then to stand with an open Bible in one hand and a newspaper in the other and not know the time of day is criminal.

Too many prophets are not up on the watchtower; they are down in the basement exactly like the false watchmen Isaiah described: "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant" (Isa. 56:12). There are men who claim to be God's watchmen who dismiss the whole subject of Bible prophecy as though it were a jigsaw puzzle. I grant you that there are false watchmen of another sort who have gone to seed on prophecy, who read into the Bible what is not there and read out of it what is there. But for every false watchman of this kind who cry "Wolf!" when there is no wolf, there are a hundred who preach peace when there is no peace. And God is saying of these professional "take-it-easy" crooners: "Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord" (Jer. 23:16).

THE TEXT SETS BEFORE US not only a *watchman*, but also the *night*. It is evident to all who have eyes to see that we are in the midst of moral and spiritual, social and political, national and international darkness. I see nations tottering in a world gone crazy; and I read, "In the last days perilous times shall come" (II Tim. 3:1). I see men living for self and none beside, just as if Jesus had never lived, just as if He had never died; and I read, "Men shall be lovers of their own selves." I see men living for what they can grab, not what they can give; and I read that men shall be covetous. I hear men boast of human greatness while civilization tumbles on our heads; and I read that men shall be proud, boasters, heady, highminded. I behold nations at war against God; I read of parties in our own land where men come representing different gods and some representing Almighty God; and I read that men shall be blasphemers.

I see a young generation without authority inside or out, home life a thing of the past, with the family let out by auto and the world let in by radio; and I read that men shall be "disobedient to parents." I see our jails filled with young hoodlums, our crime rate the disgrace of civilization, with cut-throats living in mansions and gangsters in high places; and I read that "evil men . . . shall wax worse and worse," that men shall be "fierce, despisers of those that are good."

I notice that a man's word means nothing today, that business contracts, marriage vows, and national treaties are only scraps of paper; and I read that men shall be truce breakers. I see pleasure resorts jammed, theaters and stadiums packed, night clubs crowded, while a baker's dozen holds forth at the house of the Lord; and I read that men shall be "lovers of pleasures more than lovers of God." I visit the churches and find that saints who were born in revival fires are living in the smoke; that meeting houses have become mausoleums, and the glory has departed from the sanctuary; and I read that men shall have a form of godliness but deny the power thereof.

THE TEXT PRESENTS, next, a momentous question, "Watchman, what of the night?" and a double answer, "The morning cometh, and also the night." Is the world growing better or worse? It is growing both better and worse. The wheat and the tares both

Watchman What of the Night?"

By Rev. Vance Flavner *



are growing until harvest. Real Christians are turning back to their Bibles, drawing nearer to God, separating from evil, witnessing to Christ. Bible schools, Bible conferences, sound radio preachers, youth movements, laymen's movements, are a sign that the Spirit of God is stirring among the saints. God is in the sifting business these days. He is drawing unto Himself out of all the churches those Christians who mean business with Him, and separating them from the great mass of Sunday morning church-goers who have never caught on to what it is all about. As the night grows darker these Christians grow brighter, and for them "the morning cometh," because Christ will return for His own.

But the world itself is growing worse. Evil men are waxing worse and worse. The mystery of lawlessness heads up to its awful climax, and the apostate church grows larger and larger.

For the world "the night cometh," the night of judgment and tribulation. We read that at the last supper Judas went out, "and it was night" (John 13:30). The world has gone out with its back turned on Jesus, and away from Jesus it is always night. The night of this world's distress will be followed by the night of eternal separation from God. The world has plenty of trouble today, but nothing to compare with what faces it.

"The morning cometh" for the believer, "and also the night" for the unbeliever, with the sun turning black, the moon changing to blood, the stars falling like untimely figs, judgment breaking, the books opening, the eternal night of the second death with fire unquenchable and the undying worm of everlasting misery in the agony of endless despair; for men who choose darkness rather than light in this present world must endure darkness forever.

WE HAVE THE WORD OF GOD which tells us where we came from, where we are, and where we are going. The churches are at sea today because they have lost their perspective.

The plain fact is that evil must run its awful course, and then Christ is coming. And the main question is, How will He find me when He comes? Some He will find *scoffing*, saying: "Where is the promise of His coming?" (II Pet. 3:4). Is it not strange that one hears even from some pulpits the very arguments Peter said the scoffers would use: "Since the fathers fell asleep, all things continue as they were from the beginning of the creation." In other words, "Peo-

ple have been excited before and thought Jesus was coming. History runs along about the same and today is nothing unusual."

It is true that people have been mistaken before about the Lord's return. But while this sign and that have appeared through the years, there has never been the combination of signs that have converged upon us today. And while just at this moment everything is in such confusion that it is impossible to figure out details because nations go out of business or change sides overnight, the main mark of the hour is that the whole world has reached such a hopeless situation that absolutely nothing but divine intervention can begin to untangle the insane scramble.

While some will be scoffing when our Lord returns, others will be taken up with *surfeiting*. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34). Here are those who say, "My lord delayeth his coming," and begin to beat the servants, to eat and drink and be drunken (Luke 12:45). Was there ever a word that could better describe this generation? Would you not think that in such an hour, with the foundations crumbling, with humanity wallowing in blood and tears, churches would be crowded and men setting their houses in order and getting right with God? Far from it; revelry and not repentance is the spirit of the age. America is at the night club, not at the prayer meeting. Even the saints have caught the fever, and Christianity has been made a frolic instead of a fight, a picnic instead of a pilgrimage.

Still others will be *sleeping*. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). I have observed in the past few years that a strange stupor has fallen over the Church of God. There are many things that account for it, but the devil is behind it all. For one thing, people are tired. They have been so bewildered with the things that are happening that they are dizzy. They have listened to so much from platform and pulpit and radio, and read so much from papers and magazines; they have been preached at and preached to, lectured and electioneered, cussed and discussed, gyped and cheated and lied to; they have bought gold bricks and white elephants, until they come to church with their fingers crossed, ready to take

Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come. —Isaiah 21:11,12.

what they hear with a grain of salt, and the preacher has two strikes against him before he utters a word.

WE NEED TO BESTIR OURSELVES and keep on the firing line for God, that when our Lord comes we shall not be engaged in scoffing or surfeiting or sleeping, but *serving*; not merely occupied with His coming but occupying till He come. We want to be found "in him" (Phil. 3:9), found watching (I Thess. 5:6), found in peace (II Pet. 3:14), found faithful (I Cor. 4:2). I am afraid that there is a sort of theoretical interest in the Lord's return prevalent among the saints, that somehow does not seem to get hitched up to practical service. The best evidence that the Lord's return has really taken hold of us is when we occupy till He comes, do business for God, buy up the opportunities because the days are evil.

The watchman in our text adds: "If ye will inquire, inquire ye: return, come." The need of the hour is a return to God, first of all on the part of God's people. And we need a watchman, a prophet, to call them to repentance. We have ignored and neglected and sometimes con-

(Continued on page 550)

Blackout!

By Helen Honeyman Edwards

Last night was dark,
But as I crossed the lawn
I saw the morning star
Pinned to a velvet sky;
And suddenly
The world was light!

Each blade of grass
Was hung with silver
Prints of Christ's own feet:
He early walked that way
Before I came.
"He scattereth the hoar frost
On the ground."

The little birds
Sang loud in every tree.
They have no cares;
For food, and nests, and raiment
All are theirs.
The Father watches them;
He watches me.



Is There Corn In Egypt?

By

GAINES GLASS

THE LEAN GAUNT YEARS were stretching their skeleton shadows across a shriveled land. Turning to his sons, Jacob said: "Behold, I have heard that there is corn in Egypt" (Gen. 42:2).

But Jacob had to do more than recall what he had heard. He had to act. So do we. Repeating what we have heard is but swelling the chant of the idle dreamer, instead of joining the cry of the redeemed who *know*.

Learning the splendor of surrender, let us follow through this rumor of corn in Egypt. Let us go marching to that mecca, refreshed with the thought that Egypt and its storehouses lie before us, and that in due time all Red Seas turn into green lights!

CALLING JOSEPH TO HIS SIDE Jacob said: "Son, aren't the boys feeding the flocks near Shechem today? Go see if they are all right." What a casual goodby; what a lasting one! You know the story: creeping caravans of Midianite merchants; a brief business transaction, and Joseph was on his way. With light luggage—just his dreams and his faith in God—he faced Egypt.

Egypt, the unexpected, the unplanned for, comes to each of us, and we can make it mean what it did to Joseph—a place of getting our balance; a place of reconstruction; a far place where new strength steadies, putting brawn and beauty into our design for living.

In our lives, as in Joseph's life, great days are coming—days of responsibility that call for manhood and womanhood in close touch with God. Plaintive cries for

help from war-torn lives, suffering a famine of justice and freedom, will be heard on every hand. Can we match the gravity of the hour with entrees to the vast storehouse of His abiding place? Have we anything to give?

Young people, older people, have we left our comfortable routine of living and its complacence for realms of larger service? Have we dared to suffer the disruption and the humiliation of Dothan? Have we dared to travel south with God? We are free to dare, you know. Suppose we try Egypt?

One day Potiphar bought a boy from Midianite merchants. Surely this captain of the guard must have congratulated himself on his business acumen, for he had invested wisely.

This newcomer from the hills of Judea had a secret he could not keep. A brilliant shining thing it was. Far from his father's house, he was not alone. God, the Father of lights, was with him, and Potiphar saw the glow!

So impressed by Joseph's capability, so acutely aware of his closeness to God who graced the lad with efficiency, Potiphar stopped balancing the books, handed them over to Joseph, overseer now of his household. All the bothersome details of living were left in Joseph's strong hands. So confident was he of Joseph's ability, he knew not what he had other than this: he knew he had Joseph, and Joseph had God!

God blessed Potiphar for the sake of this boy—cast-aside Joseph from the shepherd circles at Dothan; Joseph, who did not win the plaudits of the brothers at home; lied about, despised, but God-selected and God-directed! He was a

Miss Glass is a young business woman of New Orleans, La. She attended the Louisiana State University, business college, and did class work at Southern Baptist Theological Seminary, Louisville, Ky.

supple soul with a grip on the Eternal which has been remembered through centuries. Joseph and God, a winning combination, a working twosome!

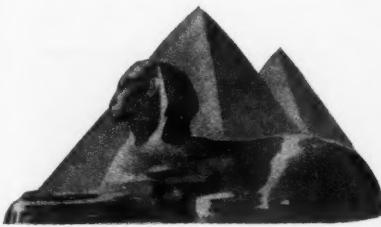
ALWAYS ON TOUR, WHEREVER God's CHILDREN are, there is the devil. Joseph found him in Egypt, sharing the same household. Day by day the young Judean felt the fatiguing tug of temptation, and day by day grew strong in accumulating victories.

Oh, that the Joseph brand of living were ours! Twenty-four hour distinctive Godlike living! The set-up in Egypt demanded that he live loyally. The set-up in America does, too.

Like Joseph, we want to meet the years unafraid, keeping step with the Life of the ages. Like the stately sequoias, we want to know the splendor of standing firm, unswayed by the pull of gravitation and the rush of time. Our way out of the woods is up—sequoia-fashion—with tap roots drilled deep in the greatness of God.

Satan did not end his itinerary in Egypt. He is on the march today in lands where God sheds His grace. Yes, America is on his list. Let us put America on God's list, and in the strength that comes

In every life there comes
a time of harvest. Faith
should garner its spirit-
ual corn.



from such endeavor, answer the call to distinctive living.

JOSEPH HAD WHAT PEOPLE LIKE, even in prison—personality! He found himself the master of ceremonies in a pit much better than the one at Dothan. The success-Midas of his day, the man of the hour, the man who could not be stopped, was this son of Jacob whose memory would be glorified by the march of time.

The Scriptures do not tell us of Joseph's reaction to his imprisonment. The slow pendulum thoughts of the passing hours were not recorded, but he was suffering what seemed to be a definite upbeat for the devil and a downbeat for young Joseph. The reverse was true. Satan had to be content with defeat, for the prison roll call included Jehovah God. Yes, He was there with Joseph, holding the keys to the situation.

"Listen to what I have dreamed," shouted Joseph, and his brothers hated him for his dreams. "We have no interpreter of our dreams," complained the saddened butler and the baker. In the prison night one had seen budding vine, and the other, hungry birds in a basket.

The palace was full of dreams. There had been what was proving to be a royal nightmare, and Pharaoh commanded the magicians to come, but, in moments laden with fulfillment, only Joseph could interpret the pantomime of the creeping years.

We may dream many dreams. Let us dream of peace as it comes from God. Peace in one heart may not affect the course of world events, but peace in every heart will. God accompanies His gifts of peace with His presence, and God in every heart is worth our dreams.

Let us dream of keeping faith in the power of the blood. Centuries of constant use have not adulterated it. This bright day it is as crimson with cleansing power as when it first flowed on Calvary. The Donor has not recalled His claim con-

cerning its power to save. We must believe in this product we represent.

Let us dream of loving people to God. Why not stop giving exalted appraisals of ourselves and a worm's-eye view of our neighbor's excellence?

Lastly, let us dream of being road-worthy, fit to be taking up space on the upper road where Christian soldiers march toward the city of the King. Do we have the adequate fundamental equipment of faith and allegiance, love and tolerance?

IN THE SUDDEN SWEAT OF AGUISH and on-rushing disaster, Pharaoh did not ask for a man with an impressive family tree. Forgotten was the social register. Looking to Joseph he answered his own question. Who but Joseph could secure today against tomorrow? Who but Joseph, wise, discreet, upon whom the Spirit of God rested? Who but Joseph could catch this length of destiny and shuttle it back and forth, weaving a sane pattern of life in Egypt?

Pharaoh was glad to know someone who knew God. We all are. When the spotlight of any emergency focuses its shining circle on us, we are glad to know men who are intimate with the Power. This ruler of Egypt knew it would be costly not to place himself and his country in the hands of the man who knew the way out. So do we; yet sometimes we stubbornly cling to our ideas of life as we would have it, not life as God would have us know it.

As close to Jehovah as if he were in quiet Canaan, Joseph, listening to the clearer-growing voice of duty, assumed

the responsibility of leading Egypt through those brief busy years and marching with them toward threatening tomorrows. Over Pharaoh's house, over Pharaoh's people, then over Pharaoh's land, stood Joseph. In Egypt, yet over Egypt. A splendid spectacle he—a brawny testimony of what God can do with a boy, his dreams, and thirty years.

Through the ages thoughts of sufficiency and security have centered in Jehovah, and ever will. For such times as existed in Joseph's day and for such a time as this, the need is for men and women who are established in God. Are we? Is He the center of our living and the circumference of our influence?

A dream of disaster called on Pharaoh. Pharaoh called on Joseph. Joseph called on God, and went to work. Such was the sequence of events. Danger arouses America. America calls on us. We call on God, and get busy. Such should be the sequence of events. May our lives these war-smoked days be such a calling on God and such a working with one another that the tired ends of the earth will learn there can be peace and prosperity in Him, and above the confusion of this hour rest with us on weary roads, and "hear the angels sing"!

IN EVERY LAND AND IN EVERY LIFE there comes a time of harvest, a time of gathering in, a time of cautious, happy preparation for what lies beyond unborn horizons. Such was the hour in Egypt when Joseph combed the land for corn and stored it up as sand of the sea. The scheduled years of poverty soon would

(Continued on page 533)

PRESIDENT COOLIDGE said, "The government of a nation never advances beyond the religious life of its people."

President Roosevelt, in commenting on the observance of Religious Education Week, in September, 1942, stated: "We are at war with the forces of evil abroad, but this does not relieve us of the responsibility of eternal vigilance at home. The young must be taught the true way of life. We have ahead of us difficult times and a long struggle. We shall need all of our spiritual resources to sustain us in the days to come. Our young men must be protected against the evil influences now so prevalent."

Since the shocking conditions that prevailed the day and evening preceding the terrible onslaught by the Japs on Pearl Harbor, when our men were not able to realize the enormity of the assault and thousands were sent to untimely graves, our nation, regardless of what Congress may or might do, as never before has been aroused to the point of putting a ban on letting our soldiers have whiskey. For developing character, our soldiers need the stimulus and discipline of a sober environment, so that when they return home they will be better men than when they entered the service.

In this age of struggle and resistance we have battles to be won, obstacles to overcome, and baffling problems to be solved, and our nation cannot afford to place within reach of these boys the soul and body destroying drink. It cannot be contended, even by the whiskey men and liquor politicians, that if the soldiers drink mildly or excessively their health will be promoted, their morals not impaired, and the tendency to debauchery blotted out.

OUR GOVERNMENT NOW LEGALIZES AND SPONSORS a traffic that wastes and destroys thousands of lives yearly, and ruins, wastes, destroys, and impairs the physical and mental abilities of millions of soldiers, war men, civilians and war workers. Yet there are men in authority who claim that whiskey will do them no harm. These men, and some of our men filling state positions, for pay or other ulterior motives, do not hesitate to align themselves with the public enemy against the safety of our boys in war service, our homes, and the fathers and mothers of the boys at the front. If the President would outlaw whiskey during the war, if no longer, and give orders to that effect, you would see all members of both houses of Congress fall in line to the limit.

During the last World War, the Secretary of War placed a ban on whiskey, and thousands of soldiers were doubtless saved from drunkard graves. Why should not the same decree now go forth in the interest of parents, state and home, to say nothing of the boys on the battlefield? We need to get rid of spineless office-holders who have not true moral courage.

A few years ago I was holding court, and several young men were indicted for a serious infraction of our criminal law. The boys were under twenty-one years of age, and it developed that when the crime

Lipservice will not do—we must protect our young men from temptation

Is The Young Man Safe?

By Judge R. Lee Wright

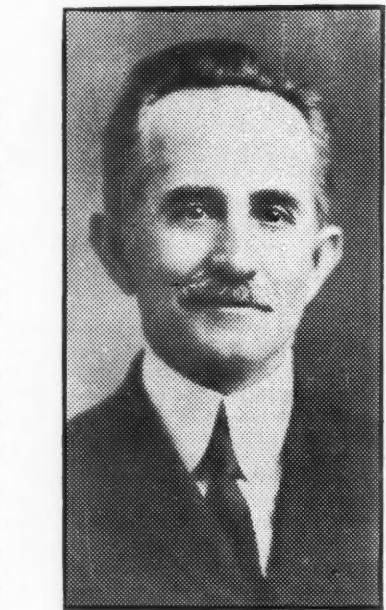
was committed the boys were drunk. The attorney for one of the boys, at the urgent request of the father, asked the court to put the boys on the stand and make them tell where they got the liquor. The boys were very reluctant and refused to say where they got it; but at the urgent request of the father of one, I caused the boy to be put on the stand and sworn. He stated he did not want to tell; but after he was ordered to do so, with great reluctance he said:

"On repeated occasions I saw my father go to the cupboard, when certain friends would come in, pour whiskey into small glasses, and all would drink. I did not think this was wrong or that any harm would come of it, otherwise my father would not have done it. At the time in question, several of my friends called to see me, and, following in the footsteps of my father, I went to the cupboard and got out the bottle of liquor, and we drank freely of it. The result was that each of us became beastly drunk and we left home. Hardly realizing what we were about, we committed the crime. It was my father's fault. He set the example; he furnished the liquor, and his son committed the crime."

The father, crestfallen, admitted in open court that it was he, not the boy, who had indirectly committed the offense.

UNDER THE ORDERS OF OUR GOVERNMENT is the young man, your son, safe? That father, disgraced, doubtless cried as David over his son, "O my son Absalom . . . would God I had died for thee" (II Sam. 18:33).

When the twilight of life is fading into eternity, man begins to think of home, and what he can do for humanity and his country, and this has caught me. I have bottled all vinegar speech, and shall never uncork it. I have thrown aside the cutting sword and shall never unsheathe it. Let us lay aside all gossip and slander and never roll away the stone that closes its awful mouth. If we do this, we shall never have the cruel satisfaction of making someone wince or writhe when we speak, or see the blood run from the victim of our oral onslaught; nor shall we shatter with verbal barrage the good name and happiness and usefulness and



Judge Wright is a member of the American Bar Association, State Bar Association, and a leading practitioner in western North Carolina. He is an elder in the First Presbyterian Church, Salisbury, and takes an active part in all civic and religious affairs of the community.

influence of some man or woman. Keep your mouth clean and your soul white and you will not scatter firebrands of death. Don't be like the one who has never been caught.

"When someone yields to temptation
And breaks a convention of law,
We look for no good in his makeup,
And, oh, how we pick out the flaw.

"No one asks him how he was tempted
Or allows for the battle he fought;
His name becomes food for the jackals,
The ones that have never been caught.

"I'm a sinner, O Lord, and I know it;
I'm weak and I blunder and fail,
And I'm tossed here and there on life's
ocean,
Like a ship that is caught in a gale.

(Continued on page 535)

Moody Monthly

CONQUERING and TO CONQUER

A commencement address given at
The Moody Bible Institute of Chicago

By Ruth M. Headley

DR. HOUGHTON, members of the faculty, fellow students, classmates, relatives, and friends. "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). It is with praise and gratitude in our hearts that we, the women of the class of December, 1942, greet you this morning; praise to the Lord for that which He has done in our lives, and gratitude for the innumerable blessings He has given us while here in this dearly loved school.

To you our instructors who have been so faithful and untiring in your efforts and enthusiasm to open the Word of God to us; to you our advisers who have been so patient in carefully and prayerfully guiding our lives; to you beloved donors who (although all unknown to us) have given so sacrificially to make this day possible; to you fellow students whose fellowship we have enjoyed, all we can say is, "Thank you, and may God's richest blessing be yours."

How we do love you, "the folks back home," for your letters of encouragement and cheer. And how we appreciated those boxes marked, "Perishable—Food." Far surpassing these, we thank you for your prayers, the effects of which we have felt so keenly during our stay at the Institute.

TODAY WE ARE HERE AS "PARTAKERS OF THE HEAVENLY CALLING." What a noble calling this is! Emerson said it was "the first in the world." We are working with men, not machines; working for God, not gold; working to glorify Christ, not ourselves. Could there possibly be another calling bringing such joy and satisfaction? Is there another that gives such rich and eternal dividends?

We have called ourselves the "Conquerors," and yet we realize that it has not been we who have conquered, but Christ. This day is a culmination of events and circumstances leading to the conquering of Christ in our lives. We have been chosen in Him, before the foundations of the world were laid, and the way He has protected and guided our lives throughout the years is in itself a glorious witness of His power and tender love.

Of the women in our class, some accepted the Lord Jesus when children. More of us tried the pleasures of the world, but we found their attractiveness to be only a camouflage of sin and unrest. Then it was we heard the Lord's invitation, "Come unto me and rest." We heeded that invitation and, realizing that all our righteousness was as filthy rags, we accepted Christ, the way, the truth,

and the life. Many members of our class can praise the Lord for parents who revered and honored God and instructed them in the precepts of His Word. Several have seen loved ones grow closer to the Lord since their coming to school, but many are still praying earnestly for relatives and friends, some of whom are undoubtedly in the audience this morning.

How Christ did guide our footsteps while we were young in the Lord! The call for service was strong, but, occupied with our own plans, we sought for deferment from the battle. How patient the Lord was when we "all with one consent began to make excuse"! We were too busy, we had other plans for our lives and we shrank from battle. Then it was that the Lord came near us and said, "Fear thou not; for I am with thee"; "be of good cheer, I have overcome the world." What matchless love! What tender mercy! We say with Theodor Monod:

*O the bitter pain and sorrow,
That a time could ever be,
When I proudly said to Jesus,
All of self and none of Thee.
Yet He found me, I beheld Him
Bleeding on th' accursed tree,
And my wistful heart said faintly,
Some of self and some of Thee.
Day by day His tender mercies,
Healing, helping, full and free,
Brought me lower, while I whispered,
Less of self and more of Thee.
Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered,
None of self and all of Thee.*

Then in His marvelous wisdom, He guided our steps to the Moody Bible Institute, the West Point of Christian service! To us as first term students, graduation seemed almost unattainable, but all praise to God, we have reached this day, one of the greatest of our lives. Some have known emergency furloughs because of sorrow, or hospitalization, or because of other responsibilities, but God has seen us through these trials and disappointments. We cannot help but think of the one who has so recently left our midst to take her place in God's front lines of Africa.

BUT TODAY IS NOT THE END OF THE CONFLICT. We cannot, we must not, be content with the victories of the past. This is the beginning of new difficulties, new decisions. It is a new conflict! We do not know what lies ahead, nor do we



Miss Headley

"We cannot go forth as conquerors without putting on the whole armor of God."

care to know. "God holds the key of all unknown, and we are glad."

Indeed, we are solemn as we think of the world we are to face. Has there ever been a day when the whole of civilization seemed so ready to collapse, when men's hearts were failing them for fear? Yet,

*"We have an anchor that keeps the soul
Steadfast and sure while the billows roll;
Fastened to the Rock which cannot move,
Grounded firm and deep in the Saviour's love."*

We would not dare to go forth as conquerors without putting on the whole armor of God. When we accepted Christ we were given the helmet of salvation; but no conquering soldier can face the enemy with only headgear. Realizing this, we came here to have our "loins girt about with truth." Through the reading and study of God's Word we have been led into knowledge of God, His Word, and His will. These truths will keep us "stern, unmovable, always abounding in the work of the Lord."

In our daily living we have learned to use the shield of faith. Some needed it to defeat physical handicaps, most of us used it in the face of financial difficulties, but all of us took it for defense in those moments when we needed mental and physical strength and encouragement. The days when we had to face difficult responsibilities with tired minds and bodies, those months when payment of bills seemed impossible, those times when we were discouraged over our failure to witness, Christ rebuked us saying, "Have faith in God," and we cried, "Lord, increase our faith."

WE THANK GOD FOR THIS SCHOOL FOUNDED on the great offensive weapons of our faith, prayer and the "sword of the Spirit, which is the word of God." Prayer links the believer with the strength of God. We have found it

(Continued on page 529)



SOLDIERS ☆ SAILORS ☆ MARINES ☆ COAST GUARDS ☆

6,809 COPIES OF MOODY MONTHLY ARE BEING PLACED IN SERVICE READING ROOMS

While the Moody MONTHLY is interested in all chaplains it naturally has some special concern for former students of the Moody Bible Institute.



This presents Chaplain Claude Fausnaugh, Post Chaplain's Office, N.Y.P.E., Brooklyn, N.Y.

Chaplain Fausnaugh was pastor of the First Presbyterian Church, Estherville, Iowa, and after volunteering for the chaplaincy was stationed at Indiantown Gap, Pa. He is now serving overseas.

FROM A CANADIAN CHAPLAIN

Written on the stationery of the hostess house at a camp of the Royal Air Force, a Canadian chaplain addresses the Moody MONTHLY:

"Your magazine has been coming [five copies] to this station for three issues [Oct.-Dec.] and I am in a position to write you its reaction. The hostess tells me she has seen men reading it for as long as an hour, which I think speaks for itself. I asked the hostesses, who consented, to day by day make the Moody MONTHLY the most prominent magazine. It is the only Christian magazine coming regularly, so you see the important position it takes.

"I wish to thank you for it. To me its value increases day by day, and I intend to see its use increased among our boys.

"G.W.M., Officiating Chaplain (CE)."

WHAT EUROPE EXPECTS OF AN AMERICAN SOLDIER

By P.F.C. Ralph L. Johnson*

Another cloudy day comes to an end in troublesome Germany, and as night falls on one of the many German prison camps it is easy to picture the huddled groups of prisoners crowded into dirty buildings with one large room to accommodate many types of men, of all ages and nationalities. In one corner of the room of one of the buildings several men are grouped together, speaking in low whispers to avoid attracting the attention of the guard at the door. Nationalities are forgotten among such men as they find true friendship in their fellow prisoners. The theme of their conversation seems to

*Former Evening School student at Moody Bible Institute.

be one widely discussed among prisoners in Germany.

An elderly man, possibly Austrian, with a broken, bent appearance, and defeat written on his face, gains a spark of hope in his eyes as he speaks softly to his comrades. He tells them he has heard that the Germans have captured several American soldiers, and that one of them had been sent to this particular camp. This statement seems to fill his friends with a sudden maddening joy, a spark of hope. A younger man begins to cry out and is quickly silenced. The guard at the door might hear. Quietly again they resume their discussion of this new ray of hope. Another man speaks. He looks like a Polish citizen and has quite a distinguished appearance in spite of the hard labor and little food; perhaps he is one of the Polish leaders who refused to give in to the crushing Germans.

"Do you suppose he will be able to tell us of God, or even perhaps have a Bible or Testament with him?"

"Of course, he will; he's an American soldier, isn't he?" whispers another.

"God has blessed the American soldiers well," whispers still another.

An old man sitting back in the dark corner, listening quietly to the conversation, gains the attention of his comrades as he attempts to speak. "If he is an American soldier he will know about God, because his nation was founded on the Bible by men who loved and believed in God. He is fighting for us to preserve our faith in God also, and to establish religious freedom for the whole world, so that men may have another chance to live according to the simple teachings in the Bible and find peace and happiness, and then—" But the old man's conversation is interrupted by a commotion in the hall. The heavy door swings open, and pushed rudely into the dark room is Pvt. John Doe, U.S. Army, an American.

His eyes find it hard to see in the darkness, and he does not notice the fixed gaze of every man in the room. Old men, young men, people of Europe imprisoned because of their faith in something good, spiritual things of life, their faith in God.

One of the men from the group in the corner, thin and worn in appearance, runs over to him and almost kneeling in front of him, pauses for an instant, looking up into his eyes; then grasps his hand and leads him into their corner. Pvt. John Doe finds himself the center of a group of men who have been beaten, tortured, half starved, and worked to death, listening to a thousand questions thrown at him in whispers. Only then does he realize what his uniform means to the rest of the world—freedom, hope, peace,

and happiness, and the right to worship God in their own way. In a split second he realizes his position to these men, these warriors of democracy.

But Pvt. John Doe is one of the thousands of American soldiers who never got acquainted with God. He didn't realize until then just what he was really fighting for. What could he do now for these men in this dark corner of the world? How could he tell them something he knew nothing of? He had never even carried a Testament with him. No, John Doe could only hang his head in shame and remain silent. They waited for him to give them comfort, but he had nothing to offer.

Soon the soldier was forgotten. Their hope crushed, they waited in utter despair for sleep to rest their troubled minds.

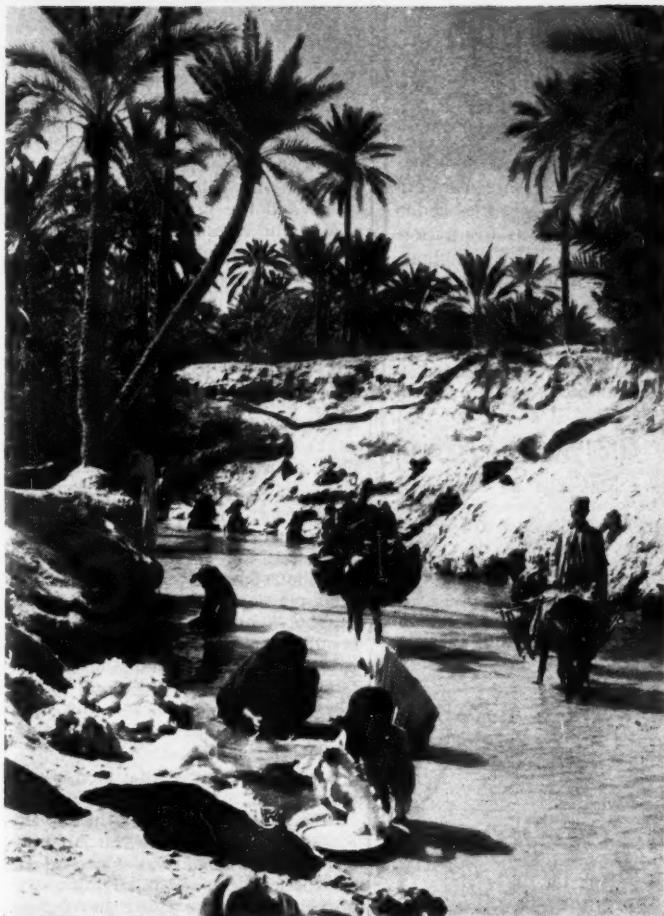
TRUE INCIDENTS

The circular letter from the Army Chief of Chaplains carries these stories.

General Twining tells how men prayed: The press of February 5, 1943, recounts another vivid story of brave men, who, when met with a crisis, have found that prayer sustains. Brig. Gen. Nathan F. Twining, Commander of the Thirteenth U.S. Air Force, was rescued with fourteen others after five days and six nights adrift in rubber rafts when their flying fortress fell into the Coral Sea. He tells how they were caught in gales of near monsoon force which were interspersed by periods of blinding heat. "Once a storm arose to a terrific height, sending us streaking over the wave tops. We must have drifted 150 miles then. It was like being pulled into a nightmare by a giant devil fish. The only food during the entire time was one bar of chocolate for all, a small can of sardines, and two albatross I killed with my .45." When asked how they were sustained through all this, the General recalled: "We were helpless. I just prayed out loud and was joined by the men."

Prayer played vital role in Malta's siege: We read in the *Gowen Field Beacon*: "Malta's long resistance against Nazi odds was attributed directly to the force of prayer by General Dobbie, former governor of the island. Describing this force, the General says: 'During the two years of the siege, I was very conscious of the good hand of God upon us. I am sure that the continued safety of Malta was ultimately due to His divine protection. I am convinced that God does still answer prayer. I believe that recognition of this fact was the secret of the spirit, endurance, and fortitude shown by so many persons in Malta.'"

Moody Monthly



A stream in the oasis of Tozeur in the Sahara Desert

A water fountain in Tozeur, Tunisia
Ruins of the theater at ancient Carthage, Tunisia



Gendreau Photos

Stories of Hymns We Love



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The Laughter of God

(Continued from page 513)

is the irresistibility of His purposes.

Satan thought he had defeated God when Christ was nailed to the cursed tree, but instead the opposite was true! God's scorn of man, because of his folly, is mingled with the unshakable determination to execute His will in spite of the haughtiness and the pride of the sinner (vv. 5, 6). The Messiah Himself reveals the purpose of the Father (vv. 7-9): "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (v. 8). Yes, if our understanding of God's revelation goes deep enough, and if we have experienced the cleansing power of Jesus' blood in our lives, we will surely look upon the death of the Son of God as the culmination of God's foreordained plan, as a marvelous illustration of the irresistibility of His eternal counsel!

That was the viewpoint of the first-century Christians. One day, soon after Pentecost, they were earnestly praying, and the following words are taken from their petition: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4: 27, 28).

Let us rest assured that God is on His throne, and that dictators are as insignificant and puny as ants in His sight! Moreover, He manifests the laughter of contempt for all nations that trust solely in superior force and terrifying weapons. For God's ways are higher than our ways, and His thoughts than our thoughts. Against the dark and hideous background of this war, the irresistible purposes of our heavenly Father are being fulfilled, culminating in the return to this earth of the invincible Son of God! And though many people are made skeptical and cynical by the sufferings of this present time, it is evident that the psalmist had an entirely different attitude when he boldly asserted: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

HOW THANKFUL WE SHOULD

BE THAT GOD'S LAUGHTER is tempered by a merciful invitation, extended to both nations and individuals, to recognize the authority of His Son. His patience is infinite, and He never ceases to plead with the impenitent to come to the foot of the Cross where forgiveness can be obtained through faith in the crucified and risen Lamb of God. The Lord "is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). That means He wants *you* to become a member of His redeemed flock by allowing the Lord Jesus Christ to come into your heart and make all things new. Do you belong to that happy company whom the writer had in mind as he concluded the psalm, "Blessed are all they that put their trust in him"?

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By KENNETH S. WUEST

THE KEY TO I JOHN

The key to the understanding of I John is in the correct meaning of the word "fellowship" found in 1:3, 6, 7. The word as used today in church circles refers to the companionship, comradeship, sociability that Christians have with one another at church or in their social gatherings. The word "fellowship" did not mean that in 1611 when the Authorized Version was made. It meant what the Greek word of which it is the translation meant, namely, "joint-participation, belonging in common to, partnership, a sharing of something in common."

In verse 3 John says that he recorded the acts and words of the Lord Jesus in order that Christians might share with him in his knowledge of the earthly life of our Lord. In verse 3 again John says that the things which a Christian has, he has in common with God. Before salvation, he had things in common with Satan, a common nature, totally depraved, common likes and dislikes. He loved sin like Satan does and hated righteousness like Satan does. Now he is a partaker of the divine nature, and thus shares in a common nature with God, and has common likes and dislikes. He both loves righteousness and hates sin.

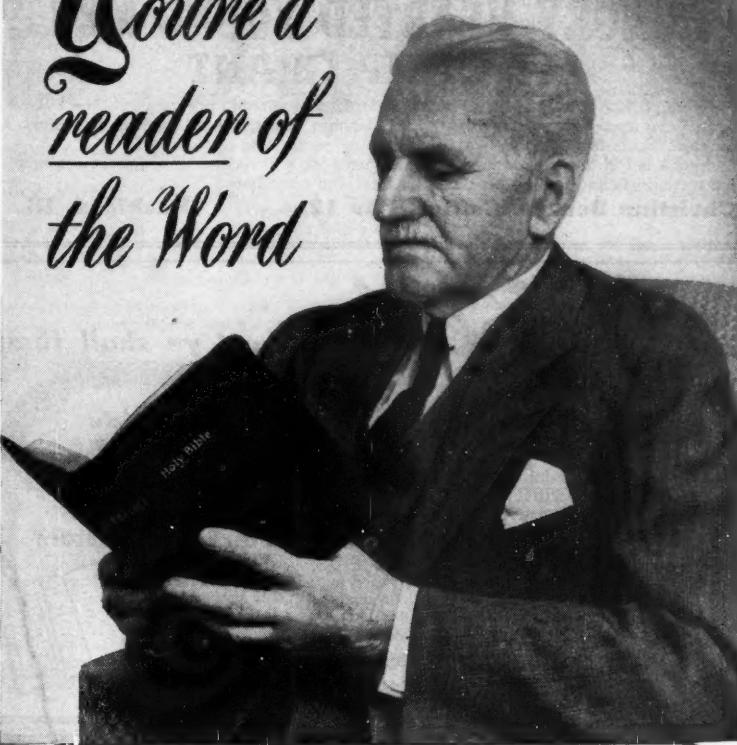
Then in verse 5, John lays down the basic principle, that God as to His essence is light. In verse 6 he says that if a person claims to have things in common with God, a common nature, common likes and dislikes, and at the same time lives a life of sin, that person is lying, for if he does have a common nature with God, that will result in a life of righteousness. In verse 7, the person who shows in his life the light that God is in His essence, shows by that that he has in common with God the same nature, for only the divine nature will bring the light of God into a person's life.

To summarize: first, the Christian and God have things in common, a common life and nature, common likes and dislikes (v. 3); second, this life which God has been made visible as to its character by the incarnation of God the Son (vv. 1, 2); third, John has given us a picture of that life in his Gospel (v. 3); fourth, the one who claims to have things in common with God, and at the same time lives in sin, lies (v. 6); fifth, the one who manifests in his life the light that God is, has things in common with God (v. 7). Then, the rest of the epistle is an exhortation to the effect that since the Christian partakes with God in the life that God is, his life should have in it the characteristics of the life which Jesus lived, for His life was a manifestation of the light and life that God is.

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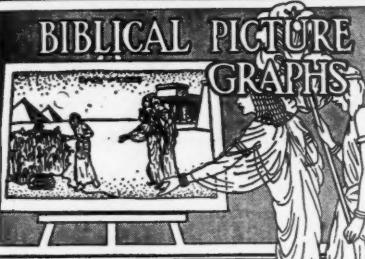
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★

THE WARRIOR AND THE WORD OF GOD

SOME of my American friends may have seen the bronze statue of Oliver Cromwell, standing outside the British Houses of Parliament. The sculptor has placed a sword in one hand and a Bible in the other. Recently, Winston Churchill, in the House of Commons, described General Montgomery, commander of the victorious Eighth Army, as "that Cromwellian figure." The comparison is an apt one, for the General, who is the son of a missionary bishop, is re-



Lt. Gen. Montgomery

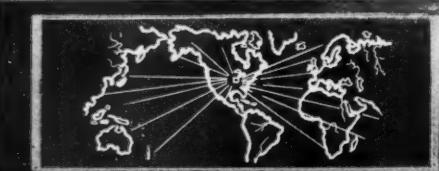
spected not only as a first-class military leader, but as a fearless Christian, and a man of the Book. In taking farewell of his staff in England last year, before going to his new command in Egypt, General Montgomery said: "Gentlemen, I read my Bible every day, and I recommend you to do the same." Incidentally, the General is also a total abstainer and a non-smoker.

There are many heartening indications that not only highly placed officers, but large numbers of the rank and file in our fighting services, are taking a new interest in the Bible. For example, in one camp, out of one hundred men who came forward asking for Testaments, ninety confessed that they had never possessed a Bible.

The British War Office, unlike your own, does not issue Bibles and Testaments to men called to the colors. Chaplains, therefore, are dependent upon voluntary organizations, such as the Bible societies, for supplies of Scriptures. That fact, however, makes the total of copies distributed all the more impressive, the more especially as in nearly every case Bibles and Testaments are given only to men who make an individual request for them.

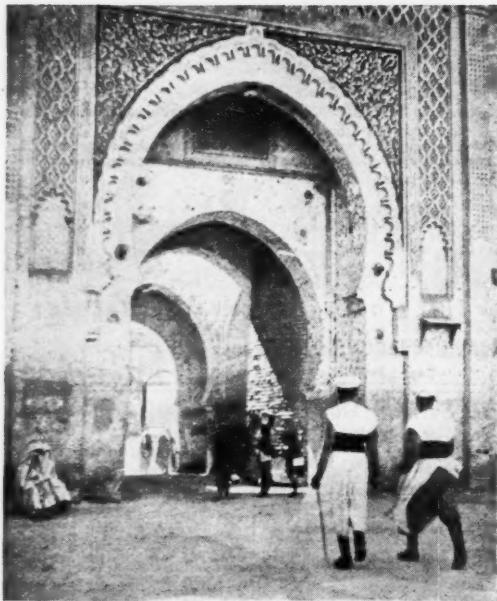
At the outbreak of war, the British and Foreign Bible Society printed large edi-

Moody Monthly



Missionary Department

★ William H. Hockman



ENTRANCE TO PALACE OF SULTAN FEZ, MOROCCO
North Africa, from Suez to Casablanca, has been solidly Mohammedan since conquered by the sword in the seventh century. The previous high Christian civilization was almost totally wiped out, only rare traces of it remaining in remote desert areas. Morocco stands like a stone wall against Christian evangelism.

A CORRECTION

A GOOD friend who has spent many years in Korea, informs us that the picture published in the March issue of *Moody Monthly*, entitled "Way-side Shrine in Japan," was not taken in one of the remote islands of Japan, as supposed, but in one of the rural districts of the mainland of Korea. While Japanese think of Korea as an integral part of their empire, the Koreans themselves still have an unbroken spirit and dream of independence. The scene depicted is that of spirit worship.

THE LATEST FROM BELGIUM

John C. Winston, co-director of the Belgian Gospel Mission, has just issued another periodical letter from which we quote:

"Although this is in a sense a waiting period for the mission, your interest lays upon us the joyful duty of keeping you informed of the progress of the work.

"We have no means of transmitting money to Belgium. Even the trickle of food parcels which we were able to send each month was at first diminished, then cut off, and is now reopened, but reduced to one pound of dried figs to a family per month. However, most appreciative expressions of gratitude have reached us

more than a brief cable message about the work in Belgium, but this brought the cheering news of revival in our mission post of Ath. We are impatiently waiting for further details. In the word that has most recently reached us, we learn of the nearly fatal illness and miraculous recovery of Mrs. Vansteenberge.

"You will be happy to learn that during a period of nine months, sales of Bibles have come to about three thousand, whereas in normal times the annual sale of Bibles is about fifteen hundred. The people in Belgium are reading much more than formerly. One notices that in the streetcars. Liberality in the churches does not diminish; in certain churches it is considerably increased. The summer camps were attended by almost four hundred boys and girls and young people, with great spiritual and physical benefit."

A GREAT DOOR—MANY ADVERSARIES

Paul W. Harrison, M.D., is a veteran missionary to Arabia, under the board of the Reformed Church of America. A stirring article from his pen was published in the last issue of *Neglected Arabia*. Space requires us to condense it somewhat:

in the recognizable handwriting of over thirty of our workers. They have thus personally acknowledged the receipt of a total of two hundred fifty-six parcels between April and December of last year. Only funds especially designated have been used for this purpose. One of the workers, a convert from one of our mission centers and a graduate of our Brussels Bible Institute, who recently became the father of twins, writes: 'We thank you from the bottom of our hearts for the good things which you have sent us, and which are so much appreciated in these times of privation.' Another says, acknowledging cans of fish and almonds, 'We appreciate very much the quality of these goods, which are among the best things you could send us at this time.'

"For nearly three months we were without

"An invitation for a medical tour into Hassa came from Saoud, son of Abdullah bin Jelouee, whose spirit still seems to hover over the country he once ruled. Our first task in Hassa was removing the tonsils of the Ameer's daughter. That was not difficult, and a good time was had by all, the patient included; but our plans for serving the general community were postponed by a wire from the King. He wanted us to come to Riadah for a visit first.

"In Riadah, too, it was a daughter of the ruling house who needed attention. Fortunately, it was possible to be of real service to her sick eyes, and once the treatment was started, it fell to Mrs. Harrison to continue it. Apparently about all the Bedouins in the city seized this opportunity to have their various ills attended to. Into the little native house assigned for the purpose, two hundred impatient patients crowded every morning. No tiles were on these walls, cobwebs and dirt instead, and the dust and confusion were past describing. In the afternoons we operated on hernias and hemorrhoids and eyelids, and even cataracts. Believe it or not, no stitch abscess marred our record, for which we thank God exceedingly.

"There cannot be many such places in the world as Riadah. The oil of central Arabia has given the King a large income, and it is devoured by hungry Bedouins, thousands of them. They crowd the little city literally the year through. What a door, and what a row of adversaries!

"After two weeks, we went back to Hassa. Hassa is Arabia's greatest oasis. One of its springs flows out into a main stream which could float a small canoe for a half a mile. One hundred thousand people live there, supported by perhaps two or three million date palms. The community is prosperous, and land for growing dates has never been so high. The people of Hassa want a missionary hospital in that oasis, and I think the Ameer wants it too. The greatest door in Arabia is beginning to creak on its hinges. We hoped for a time that we might bring the coveted permission home in our pockets, just like that. We did a tremendous amount of medical work, and enjoyed about as much popularity as human beings are supposed to get, but we didn't get the permission.

"And the adversaries, a row of such giants as terrify the heart! Malaria of such intensity and so universal that we treated one hundred cases a day. Among the women, to malaria is added tuberculosis. Trachoma is there to ruin eyes, and smallpox to kill the children. But perhaps the most dreadful thing to be seen in Hassa is the veiled and shrouded women. Hassa is the one place where we have to tear a neat round hole in a

woman's veil if her tooth is to be extracted or her eye to be treated. One such woman, on being informed that I wished to feel her pulse, carefully wrapped her hand up in a fold of her dress as a preparation for the ordeal!

"Back of those walls, shut in by those adversaries, the men and women and children of Arabia wait for the word of redemption and release. Their needs are just as pitiful, their starved souls just as beautiful as yours and mine. Dust and flies, ignorance and disease, sin and pride shut them in; but surely the hour cometh and now is when the dead shall hear the voice of the Son of God, even in Arabia, and they that hear shall live."

DOWN IN BOLIVIA

The makeup of the daily round of missionary life is revealed by these few paragraphs from Mr. and Mrs. Frank Pickering, of the South American Indian Mission:

"We have had the matchless joy of seeing a believer bring a friend of hers to Christ. Mrs. Rodriguez has interested many of her friends among the wives of the mounted police, in the gospel, and she brings several to every meeting. One of them, Dona Geneva, arose in a meeting with no invitation, and said, 'I want to accept Christ as my own Saviour.' She is not married to her man, and when he heard what she had done, he said, 'That is the right religion. I was a believer fourteen years ago, but I lost it all in the Chaco War. I believe I will leave the drink and come back myself.' Mrs. Rodriguez reminded him, 'And you will marry Geneva?' 'I am likely to,' he answered. So now we are praying fervently for that man, Mr. Ramos, as well as for Mr. Rodriguez.

"Our living conditions have improved since we wrote last. The Lord sent us a can of condensed milk here, and a can of powdered milk there, all through the month of July. The first cows were brought in early in August; now there is plenty of milk at six cents a quart. Other wants were soon supplied too—a few pounds of flour from a friend, a rancher; a pound of lard at a time when friends were butchering, especially if we sent a bowl of oranges along with the request. Now some ox carts have returned from Santa Cruz with sugar, flour and other supplies. However, for lack of spare parts, no trucks are coming this way from the city this year, so it looks as if we were going to ask each day for our daily bread this coming year also.

"For our chapel, four more benches are in the process of construction, and we hope they will soon be finished so we can divide the Sunday school. It is getting too large for one teacher to handle. Sixteen children have their New Testaments now, and twenty are learning Scripture. We hope to have a blackboard made soon."

AT THE HEART OF ASIA

A very remarkable movement has recently taken place in Central Asia. Three thousand Qazaq tribesmen emigrated

THEY SEEK SAFE REFUGE AND SPIRITUAL SALVATION



This mother with leprosy would give her life for her baby. It is very young, in fact the youngest baby with leprosy ever to come to the mission colony where these two were received. What a weary, lonesome way they wandered before they found a safe refuge and a Spiritual Salvation within the Mission gates!

But for every person with leprosy admitted, there must be dozens who pitifully wait at the gates outside, pleading to be taken in but who must be refused because of lack of resources. One missionary writes:

"The most cruel, heart-piercing torture comes when they beg to be admitted and I have to refuse them."

Such is the plight of those with leprosy before Christians come to their rescue, bringing them not only worldly necessities but also salvation through the knowledge of Christ.

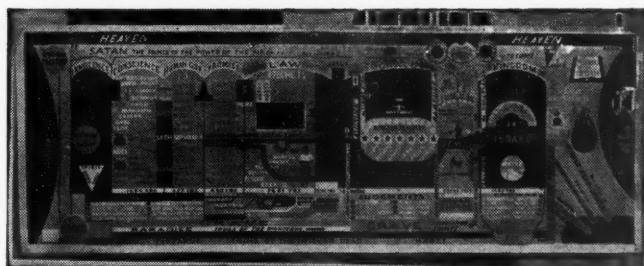
Our Lord Who made the Supreme Sacrifice for us commanded us to "Cleanse the Lepers." Let us remember with our sympathetic interest and prayers these countless people made helpless by leprosy.

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GEORGE, IOWA

from the Altai Tagh (Golden Mountains), south of Siberia, and found their way to Ladakh. Last December they passed through Kargil at the rate of two hundred a day, on their way down to Kashmir and India.

These Central Asian shepherds might well claim to have come from the Golden Mountains, for their knives, saddles and stirrups were encrusted with gold and silver; their garments also being adorned with golden buttons, and secured with buckles of precious metal.

They keep thousands of sheep, besides numerous goats, camels, horses and yaks, and say that their country is a land of grassy mountains, thundering torrents and calm lakes, some of which are more than a hundred miles in circumference, and swarm with fish and aquatic birds.

It was the custom of these people to ride south to Urumchi three times a year, to sell their wool and skins, and to buy leather, iron and tea. But the day came when they were driven out of their land by Chinese Communist bandits, and made to wander for five years in the wildernesses of Central Asia.

Some three thousand were permitted to pass through Ladakh and Purig, and day after day they pitched their tents at Kargil, on their march down to Kashmir.

These tents, made of felt carpet stretched over rough wooden frames, were pitched by the women folk, while the men would go off to sell or exchange their sheep for fuel wood and grass fodder, and to purchase tea and flour with their silver Turki coins, which were valued according to weight.

These Central Asian sheep have particularly heavy fleeces—some were of two years' growth—yet during the first few days many of them were acquired by local opportunists for one rupee a head. Other sheep which were exchanged for small loads of grass and straw yielded up to eight pounds of fleece wool, and even big yaks sold for twelve or thirteen rupees.

In spite of the hardships of the trek the community life seemed to proceed as usual. Marriages and marriage feasts took place, gorgeous silks were produced from somewhere and wedding garments made with the communal sewing machine.

In the middle of the family tent the fire is lit, and the smoke goes straight up through a hole, made by a wooden circle full of holes to hold the sticks that keep the tent together. Over the fire is an iron stand on which is a pot containing the evening tea or meat for the next meal. Many a time I was offered a cup of tea and a piece of mutton, and in one place I was asked to pray for their journey down country. This I did, and to their amazement I did not pray in Arabic.

For a fortnight, I strolled at dusk from tent to tent, offering these people Scriptures in the Ousbek dialect, a language which they understood. In this way 124 copies of the Word of God were distributed among those three thousand Moslem Qazaqs.—D. Berger, of the Central Asian Mission.

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Matthew 25:35 Sylvester Sanford.

May, 1943

Conquering and to Conquer

(Continued from page 519)

the only communication line to our Captain, and we have seen the sword of divine precepts and promises "piercing the soul" and "discerning the thoughts and intents of the heart."

Throughout the years of study, we have been having our "feet shod with the preparation of the gospel of peace," a readiness to go forth, conquering and to conquer.

Victory is our goal! Many of the posts have already been assigned. These women are only waiting the divine orders to march. Some are to go to the front lines of Africa, India, or China; many are to work in the homeland helping to equip others for service, and several are going to other training camps to further their preparation. Some are still awaiting their orders and places of duty. It may not be easy; we have not been promised a flower-strewn pathway. We are "to endure hardness as good soldiers."

But we are to conquer! For we have as our resource the grace that is in Christ Jesus. It is this grace that will make us steadfast in the darkest hour. When Pompeii was destroyed by the eruption of Mount Vesuvius, persons were buried in the ruins in various positions. Many have been found in deep vaults, as if they had gone there for security. But the Roman sentinel was found standing at the city gate where he had been placed by the captain, his hands still grasping his weapon. There while the earth shook beneath him, there while the floods of ashes and cinders overwhelmed him, he had stood at his post; and there, after a thousand years, he was found. So may we, by the grace of God, stand at the post at which our Captain places us. His promise is sure, "My grace is sufficient for thee!"

THROUGH HIM WE ARE TO BE MORE THAN CONQUERORS! "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword . . . Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:35, 37). No matter how the circumstances appear to us, they are not only deprived of doing us harm, but they must minister to our good. God's will is best!

★ ★ ★

Calls continue to come from chaplains and servicemen for copies of Moody MONTHLY to be sent to their new overseas addresses. At the same time, camps here at home seem never to get enough magazines. Some chaplains have said that the magazines are literally worn out by the boys. At present 6809 copies are going to the reading rooms.

Moody MONTHLY subscribers alone have made this possible. Now many servicemen's subscriptions are up for renewal. Letters are coming from chaplains to please continue the MONTHLY. What shall we do? Will you keep faith with them? Address Servicemen's Subscription Fund, Moody MONTHLY, 153 Institute Place, Chicago, Illinois.

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Our Monthly Potpourri



★ Harold L. Lundquist

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

DO PREACHERS NEED A VACATION?

WHAT about vacation this year? A little magazine had an article on vacationing in your own back yard, and the pictures accompanying the article showed how attractive it might be. However, there are those in certain work who need to get away and change environment. Conditions are such and they are so constituted that it is necessary. To a large extent preachers are among these. For the preaching job takes something out of a person physically and emotionally; and there is need for intellectual and spiritual stimulation. The biography of Alexander Whyte has influenced thousands of ministers. In this biography it is said that Dr. Whyte advised preachers to make the most of their vacations. By that he meant that this time was to be thought of as necessary for one's work. For him it was a time for travel, for the reading

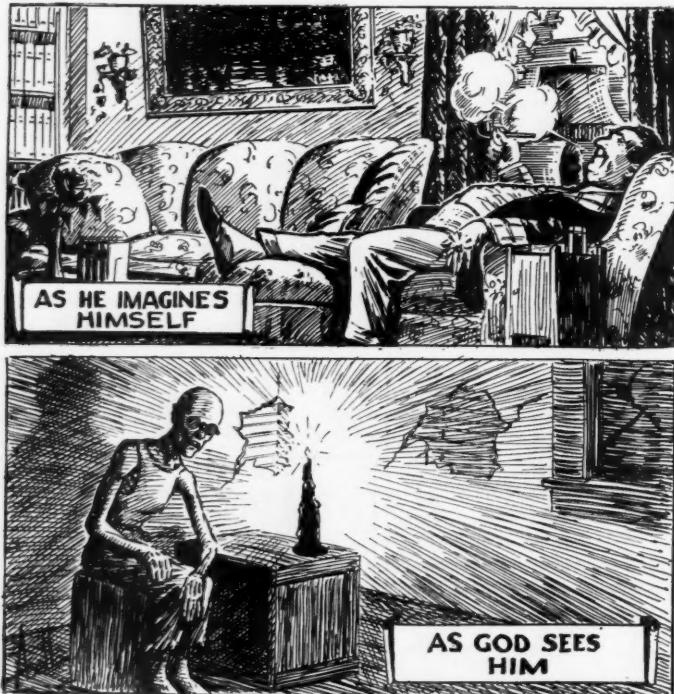
of some great books, for meditation and prayer. For us it is not a luxury, but a necessity.

"Ilico" in the *British Weekly* writes: "We are a bit stale; we are tired; we have a feeling of frustration. One of the reasons for this is that our government has almost totally neglected all the careful, scientific, tested information, available at their request in their pigeon holes, concerning strain and hours of work and the relation between rest and output. They tell me that the Navy is very tired, and that in particular, their eyes are tired. We are most of us in one way or another in like case. I was glad to learn, therefore, that one of the most important financial institutions in the country has made a binding rule, during war time, that those subject to particular strain shall take at least three weeks consecutive holiday each year."

Preachers have found that one of the ways of making the most of their vacation is to spend at least one week at some conference where they can hear great preaching, and attend some classes led by stimulating teachers. These refresher courses are of inestimable value.

—*Presbyterian of the South.*

THE NATURAL MAN



"Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

HOME DISCIPLINE PAYS DIVIDENDS

D. Carl Yoder says: "In a study of dominating and submissive parents' effect upon their children, it is interesting to tabulate the results as reported in first-hand case studies. The children of dominating parents are reported as being courteous, obedient, interested in school, not boastful, generous, polite, self-conscious, do not talk back, have table manners, regular in school attendance, reliable, responsible, and sensitive.

"The children of submissive parents are disobedient, irresponsible, have food fads, cannot express themselves effectively, have poor table manners, lack interest in school, are classroom nuisances, frequently late, lazy, selfish, stubborn, sulky, and defy authority.

"Here is a revelation and a clear call for parents to accept the responsibility and exert parental authority for the proper training of the child."

—*Watchman-Examiner.*

ARE WE FAILING OUR SERVICEMEN?

The Protestant Church must recognize in an even fuller measure its responsibility for providing suitable Christian literature for the men and women in our camps.

Recently, when on the way from New York to California, I met a young soldier from Texas, a fine Christian young man. I asked him if anyone had been sending him Christian periodicals or literature, and found that they had not. He was stationed at Camp Edwards, Mass., where new groups of men are sent each month from New York.

Among these men are many Catholics, and that church has promptly sent them religious literature. Since the Protestants did not supply their men, they have been reading the Catholic literature. The young man reported that Protestant men in the camp criticized their own church people for their neglect in this matter. They feel that if the Roman Catholics can do it, the Protestants could surely do likewise if they were really alive to the need.

Editors of Christian periodicals in the United States should be interested in this matter. All ministers should organize some method within the church to care for all of their own men so that they may not lack suitable reading matter.

Individual Christians can help by seeing to it that men are provided subscriptions for periodicals, or that such material is sent to them regularly. The boys in the camps assure us that periodicals of this kind are passed around until they are literally worn out in the reading.

Moody Monthly

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Protestantism is going to be severely criticized by the men when they come marching home again, if we fail to meet this entirely reasonable and proper request.—Charles W. Cell.

ABSENTEEISM AND DRINK

Captain Eddie Rickenbacker has certainly "set off the fireworks" with his addresses condemning absenteeism in war plants.

Absenteeism was dubbed the nation's No. 1 industrial disease before the Senate Military Affairs Committee by Grenville Clark, New York attorney, who helped draft the original Selective Service Act. He told the committee that American liquor consumption last year was greater than "in any country in modern time," and was responsible for a large share of absenteeism now threatening arms production.

"Everybody knows it to be true, despite the hush-hush attitude about it," declared Mr. Clark, who emphasized his point by asking: "What else is morning sickness but an alcoholic hangover?"

Raising the issue of absenteeism has focused attention upon alcohol's sabotage of manpower. Addressing the House of Representatives on this subject, Rep. Clare E. Hoffman, of Michigan, declared: "If the gentleman will refer to the *United States News* of last week he will find that they sent a reporter around the country, and he learned that the boys were getting so much money that as long as they could not spend it for food or gas or tires or go somewhere, they had to frequent places where there was dancing and where liquor was sold, and on Monday morning they could not work. That accounts for the absenteeism."

Asserting absenteeism to be "on the increase in our war industries" from 5 to 10 per cent, Rep. Edward H. Rees, of Kansas, went on to say: "It is observed that a great percentage of absenteeism occurs during the first part of the week and this is attributed, to a great extent, to 'hangovers' on the part of employees.

"I call your attention to an article on this subject in the magazine *Fortune*, of March of this year. That article, among other things, says that younger men who go on a 'binge' suffer '24-hour pneumonia' after pay day.

"It is not claimed that excessive drinking is the primary cause of absenteeism among the big majority of workers. As a matter of fact, absenteeism does not occur among most of them. It is done by a minority. But absenteeism caused by excessive drinking should not be tolerated.

—Bulletin.

THE SCIENTIST'S FAITH AND THE PREACHER'S DOUBT

Even the secular press, when announcing the death of Dr. Howard Kelly, renowned surgeon of the Johns Hopkins University, Baltimore, Md., and honored member of many learned societies, did not fail to mention the courageous confession of his faith in Christ, his Saviour, and in the Bible as the Word of God. Long before Dr. Kelly died, he wrote in

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defense of the truth of God's Word. His expressions, being those of a man of such high standing and eminence among the learned, impressed many people. All the more are we amazed at the weak, vacillating, doubting, and ambiguous expressions of clergymen who should be boldest in confession of faith and defense of the truth. Dr. Edward S. Brown, a professor of theology in the Episcopal Church, after writing page upon page of "perhaps's," "if's," "seem's," finally utters this sentence: "If by a miracle we mean that God by an arbitrary fiat sets aside His regular ways of working and contradicts the orderly method of nature's laws, then the belief in miracle cannot easily be held today."

What unbelief and what hesitant manner of speech! Such preachers are the curse of the Church. They are put to shame by such bold confessors and believers as Dr. Howard Kelly. Just as in the days of Jesus the Wise Men from the East, laymen, put to shame the clergy of Jerusalem, just as the soldier of Capernaum put to shame the clergy of the orthodox Church of the Jews, so today there are scientists—not many, but nevertheless some—learned laymen, who are firm in their faith, outspoken in their convictions, and bold in their confessions, putting to shame those weak, sniveling clergymen who hesitate to open their mouths boldly in speaking the truth and condemning error. The clergy today need the prayers and supplications of the laymen, so that utterance may be given unto them and they may "open their mouth boldly, to make known the mystery of the gospel" (Eph. 6:18, 19).—*The Lutheran Witness.*

CO-OPERATIVES IN CHINA

China's Christian leaders are taking an increasingly active part in the development of Chinese industrial co-ops. Dr. J. Henry Carpenter recently returned from an eight-thousand-mile tour through China under the auspices of the United China Relief. Describing a seventeen hundred-mile trip by truck through Northwest China, which brought him in contact with three hundred industrial co-operatives manufacturing blankets, paper, shoes, tools, soap, etc., he reported these co-operatives to be a part of a genuine people's movement that is bringing new life to China." Of special importance are the federations of co-operatives through which the people are provided with medical care and conduct their own primary schools, as well as special educational programs among women. These federations have organized their own treasuries, resulting in a marked advance in co-operative finance, purchasing and selling in China. There are now 1,590 producing units among the industrial co-operatives, the largest number of these being engaged in weaving blankets and cloth for the armed forces. The total production is more than twenty-four million Chinese, or one million, two hundred thousand American, dollars per month.—*Bulletin*.

Is There Corn in Egypt?

(Continued from page 517)

eclipse the years of plenty, and this man who dealt in dreams (and not in vain) had the people working and wondering, as he directed his relentless program of preparedness to completion.

In my own heart there must be a set-apart time of ingathering. For shadow hours I do not understand, for friends who some times misjudge, I need a golden reserve of harvested fruits of the Spirit. Love should have standing room in my heart. Faith should claim a corner. Hope should hover about the hearth when backlogs of my best intention burn low. Jesus should feel comfortable in my harvest hoard.

Cool breezes grow chill. Harvests pass. Luxurious years grow lean. Friendships fade. Conditions change, but not Jesus! Always the same, He would have me prepared to live in a world that is not always the same. He would give me love and hope and mercy to absorb the shock of barren winter realities.

And so, as I read again the story of Joseph and his enthusiastic, sensible program, and as I remember my neighbors, who woo a living out of the earth and roll creaking wagons toward bulging barns, I tell myself that these object lessons of preparedness will not go unheeded. As an intelligent follower of Christ I, too, will store up a reserve of the things for which hearts hunger when dismal days careen around the corner.

Regardless of what the skeptical thought as Egypt brought in the sheaves, Joseph's undertaking was a mighty good one when appraised in the gnawing light of hunger. Regardless of what the gypsy-half of my heart tells me, listening to the Lord of the harvest, I shall soberly, consistently continue to gather in the provisions He offers. Then when the hunger hour comes, as it always does, there will be corn in Egypt.

Corn in Egypt was God's plan not Pharaoh's dream. Providing highways to happiness, delivering from disaster, spanning the impossible with the possible, ever have been parts of His plan and manifestations of His love.

Corn in Egypt was a symbolic news flash from Calvary-to-be, telling the glorious fact that there is a way out. There was in Egypt; there was in old Jerusalem; there is now in this land that we love. Pass the word around, for thrilling is the news. In His richness lies lush Egypt with its provisions for the weary, its seclusion beneath the mercy seat.

The certainty of corn in Egypt is the testimony of the purchased—those who have been and seen, who live in the land of *I know*, not in the wild wastes of *I hear*. Let soul-famine drive you there if need be, but stake your claim in the land of *I know*. Find the corn that is stored up for you. Inhabit this hallowed place where needs are supplied, and where, soul-deep in Jesus, you will find that starlit stretches of longest nights reach for the dawn.

I thumb familiar pages and find: "Ask, (Continued on page 547)

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Calif.	KLS	Oakland	1310	8:30 a.m.	Sun.
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	KHUB	Watsonville	1310	9:15 a.m.	Sun.
Ga.	WGGA	Gainesville	1210	6:30 p.m.	Sun.
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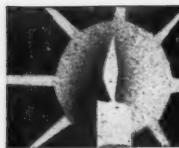
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+++

FOLLOWING DEAD GODS

A missionary states that on one occasion a number of persons who were hearing him, mostly women, showed great astonishment when he told them that the God he worshiped, and wished them to worship, is a *living God*. They said, "The foreigner's God is better than ours; ours has no life."—*Missionary Herald*.

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HEAVEN'S GLORY

A little Swedish girl walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in her thinking. Her father asked what she was thinking of so intently. Her answer was, "I was just thinking, if the wrong side of heaven is so glorious, what must the right side be!"—*Christian Reader's Digest*.

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ROBBING GOD

A Chinese preacher, speaking of robbing God, used this illustration: "It came to pass that a man went to market with a string of seven coins. Seeing a beggar who asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?"—*The Presbyterian*.

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BIBLE BULWARK

A physician, bright but critical, went to hear D. L. Moody. Although he had no thought of such a result, he was converted. When asked the reason for his change of heart, he said, "I went to hear Mr. Moody with no other idea than to have something to laugh at. I knew he was no scholar, and I felt sure I could find many flaws in his argument. But I found I could not get at the man. He stood there hiding behind the Bible, and just fired one Bible text after another at me till they went home to my heart straight as bullets from a rifle. *I tell you, Moody's power is in the way he has his Bible at the tip of his tongue.*" Jesus didn't convert the devil; He did not set out to, but He defeated his purpose, and in just the same way that Moody defeated the physician.—*Christian Instructor*.

WORTH FINDING OUT

An old man said that it took him *forty years to learn three simple things*: First, that he couldn't do anything to save himself; second, that God don't expect him to; and third, that Christ had done it all, so all he had to do was to take what Christ had accomplished for him.—*King's Business*.

+++

CRITICISM RESERVED

A preacher had on his desk a special book labeled "Complaints of members against one another." When one of his people called to tell him the faults of another he would say, "Well, here's my complaint book. I'll write down what you say and you can sign it. Then when I have to take up the matter officially I shall know what I may expect you to testify to." The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" and no entry was made. *The preacher said he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.*—*Alliance Weekly*.

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SOUL-WINNING NEGLECTED

I remember once holding a series of meetings in Paris, Ill. In walking down the street with one of my assistants, I heard him talking with a young man, asking him to be a Christian, but he made no impression upon him. I heard him say: "Your mother wants you to become a Christian, does she not?" And the young man began to cry. Then I heard him ask: "Your father wants you to become a Christian, does he not?" And there was no answer. But soon I heard him make this statement: "My father is an officer in the church, and my mother is a leader of the work of the women's society in the church, but neither of them has ever spoken to me about my soul."—J. Wilbur Chapman.

+++

THE STRUGGLE WITH TEMPTATION

I once heard of a spoiled child who was in a dreadful fit of temper because his nurse would not let him have a valuable vase from the top of a cabinet or cupboard. Hearing him crying loudly, his mother went into the room and asked, "What do you want, darling?" Said the naughty little boy, "I want that!" pointing to the vase. "Yes, darling, you shall have it," said the mother, unwisely, but wishing to make him happy. But when she put it before him, the child simply lifted up his voice and yelled afresh. "Why, what do you want?" asked the mother again. "I want—I want," said the boy between his sobs, then the words came out with a rush—"I want to have something that I mustn't." So the forbidden tree had a fatal attraction for Eve.—*Christian Herald*.

WHAT CANCELS SIN

A clergyman, talking about death-bed conversion, said to a Christian woman, "Do you think that a death-bed repentance does away with a whole life of sin?" "No," she answered quietly, "but Calvary does."—*Wonderful Word*.

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EFFECTIVE SELF-DEFENSE

"Do you think it would harm me to learn the noble art of self-defense?" a religiously inclined young man inquired of his pastor. "Certainly not," answered the minister. "I learned it in youth myself, and I have found it of great value during my life." "Indeed, sir! Did you learn the old English system or the Sullivan system?" "I learned neither," said the minister. "I learned the Solomon system." "The Solomon system?" answered the young man. "Yes; you will find it in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I know!" It would be well if more would know this way of self-defense.—*Youth's Counselor*.

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IN UNION, STRENGTH

Not far from my former home in Kansas City, the Kansas River flows into the Missouri. Where the two rivers meet there is the sharpest kind of a dividing line. The murky waters of the Missouri stand out sharp and distinct from the clearer water of the Kansas. One day I went down the river in a boat, and was surprised to find that within a comparatively short distance all sign of distinction was lost. The rivers had completely merged. So it is with two lives. *Union and perfect commingling cannot be forced, ever. It comes quietly and gradually—but it will come, and the united life will be finer, more noble, and stronger than if there had been no differences to overcome.*—Harold Francis Branch.

+++

"JUST BRASS"

Howard W. Pope, in the *American Messenger*, says: "When Major D. W. Whittle was in business, before he gave all his time to Christian work, a woman came into his office one day and said: 'Major Whittle, my husband was greatly impressed with the services last night, and he promised me that he would come down and see you this morning. Did he come?' 'Yes,' said the major. 'Well, what did he say?' 'Why, he just asked the price of brass, and talked around a little.' 'Oh!' said the wife, 'that was just an excuse for his coming; but what did you say to him?' 'I am sorry to say,' said the major, 'that all I talked about was just brass, too.' 'That was a lesson to me,' said the major, 'which I can never forget.' And it may be that all of us can learn a lesson from a mistake."

Is the Young Man Safe?

(Continued from page 518)

"But I'm willing to trust in Thy mercy,
Whose blood our forgiveness once
bought;
But deliver me, Lord, from the judgment
Of the one who has never been caught."

Our nation is now in a desperate war. If we lose, the war will be lost right here at home, and we will no longer have a freedom-loving country. It is a great pity our Congress and men in authority cannot lay aside prejudices, party feeling, and all join hands to save us. For months, and even in recent weeks, political, economic, and class filibustering for position and prestige has been very manifest. No prophecy is required to say that the war we are to win will be a long

war, while we can lose in a short time. It will take the continued use of every fiber of our existence and all our resources to withstand the enemy. Unless our officers and soldiers are clearheaded and sober, and kept free of alcohol, our freedom is in danger, and our doom, slavery, and servitude sure for generations to come.

In order to be victorious, our people must be united, not in lip service only, but truly in fact. The words most eloquently uttered in the halls of Congress are but as the "ephemerals that dance through the feverish hour of a single summer's day," and the soldier boy is left alone and unprotected from the influence of the evils which has reduced our country from its high standard as a Christian nation to a level with France and other

nations of like import. Unless America returns to the moorings of the past, the faith and teachings of our forefathers, we are likely to be forever lost.

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—PAPQ—

OLD TESTAMENT TITHES

W.E.V., Halifax, N.S., Can.

Questions: (1) What is the tithe of Deuteronomy 14:26? Was it really consumed by the giver himself? (2) Is there any spiritual or typical significance attached to the hyssop, as in Leviticus 14:4?

Answers: (1) This tithe is certainly not to be confused with the tithe which was to be given to the Levites (Lev. 27:30; Num. 18:21-26). It was to be used apparently for a sacred meal and in joyful acknowledgment in the presence of God of His providence and proprietorship, that they might learn the source of life and prosperity and fear God (Deut. 14:23). This tithe might also in part be expended on the poor. It was called the second tithe (see December, 1942, issue) and a whole treatise in the Talmud was devoted to its disposal. (2) There are differences of opinion as to the nature and meaning of the hyssop used in the sprinklings of Leviticus 14. It appears to have been used because of its suitability for such a purpose on account of its shape, and because it was convenient. In 1 Kings 4:33, it is regarded as the lowliest of plants in contrast with the cedar, which also was used in connection with the sprinkling. As such it probably speaks of contrition of heart and humility of faith in dipping and applying the blood of the sacrifice. An ancient tradition explains the significance of both the cedar wood and hyssop of the sprinkling in the words: "Because pride was the cause of the distemper [leprosy] which cannot be cured till man becomes humble, and keeps himself as low as hyssop."

—PAPQ—

THE EARTH FLAT

Mrs. C. M., Lansing, Mich.

Question: Is it true that the Bible teaches that the earth is flat?

Answer: The Bible nowhere teaches that the earth is flat. It is true that the Bible speaks of "the four corners" of the earth, but by this it means no more than four directions or extremities. The Bible uses the everyday expressions of common speech which simply describe things as they appear. There is not sufficient warrant for any assumption that the ancient Hebrews believed the earth flat. Indeed, there are not wanting in the Bible many intimations of the earth's sphericity.

—PAPQ—

THE SAINTS OF THE REVELATION

F.B., Niagara Falls, N. Y.

Question: If the Church is to be caught away before the tribulation, who

are the saints of Revelation 14:13 and 15:2?

Answer: These saints are primarily the 144,000 of 14:1. They are the believing martyrs of Israel of the tribulation period. They are sealed to God, it will be observed, in contrast to those in chapter 13 who are sealed to the beast. They are the first fruits of a millennial Israel restored to God in Christ. They sing the song of Moses as well as of the Lamb (15:2). This is no doubt a reference to Israel's great deliverance in the beginning of its national history as God's firstborn among the nations, small in comparison with the great deliverance to be accomplished in the end of this age of its history.

—PAPQ—

THE UNITY MOVEMENT

G.F.W., Hope, Ind.

Question: What is your opinion of the literature of the Unity group?

Answer: The Unity movement is thoroughly modernistic in its character and grievous in its error. It uses vague and meaningless terms, such as the "allness of God," "our baptism is the Spirit of Truth." It often uses biblical terms to cover its real teachings, and is therefore deceptive and dangerous. It is given to constant repetition of such formulas as "I am spirit," "I am life," "I am the Christ," "I deny all sin and sickness," "I have all power," "I am God manifest in the flesh." It also teaches the Buddhist and Theosophist doctrine of reincarnation. The blasphemous character and teaching of this movement may be seen from these quotations. Its literature is therefore not to be trusted, however deeply devotional it appears to be.

—PAPQ—

THE GROANINGS OF THE LORD

C.L.H., Twillingate, Newfoundland

Question: What is meant by Jesus groaning in the spirit, and being troubled (John 11:33, 38)?

Answer: These verses of Scripture have been variously interpreted. Some have supposed it was profound agitation on witnessing the great grief of Mary and Martha. But the word for groaning here indicates rather sternness (Matt. 9:30; Mark 1:43), or indignation (Mark 14:5). It is thought by some that this groaning was indignation at the ravages wrought by unbelief and sin, culminating in the bitterness of death and bereavement. But the position of this miracle in the Gospel, and the space given to it warrant deeper meaning and significance than this. The miracles of the Lord Jesus were wrought not only to display His power, but in a mysterious way the element of sympathy in its proper sense entered in. "He took away sufferings and diseases of

men, in some sense, by taking them on Himself." The groaning and troubling of spirit may also have been a sort of prelude (see John 12:27; 13:21) to the agony of Gethsemane. The Lord must have known that this great miracle would precipitate (John 11:45-53) the crisis of the cross in which the last enemy death was overcome and abolished (II Tim. 1:10; I Cor. 15:26).

—PAPQ—

THE TEN COMMANDMENTS

W.W., North Bend, Ore.

Question: Are the Ten Commandments of Exodus 20 to be found in the New Testament in the same order as given in the Old Testament?

Answer: The Ten Commandments of the Old Testament do not appear as such anywhere in the New Testament. Matthew 19:17-20 and Luke 18:18-21, both relating the incident of the rich young ruler, mention some of these commandments. They are the commands which concern the relationship of man toward man. The apostle Paul summed them up (Rom. 13:8-10) under the law of loving one's neighbor as oneself; and to show that he was not speaking particularly of individual commandments as such he added: "And if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself" (R.V.). The Lord Jesus Himself comprehended all the commandments in this way in Matthew 22:37-40. The New Testament is not chiefly concerned with the Ten Commandments as such, but emphasizes that law of love toward God and man which naturally observes as its spontaneous expression that which others must be commanded. But while it is true that in Christ, who has kept the law perfectly for us, we are under grace and not under the law of commandments, it does not mean that we have no moral obligation. As a matter of fact, under grace our responsibility for our conduct is in a sense greater than otherwise, since we have more light and privilege, for the law of love, which needs no commandment, should then be the principle and practice of our lives.

—PAPQ—

THE MARK OF THE BEAST

Mrs. L. C., Cookeville, Tenn.

Question: What is meant by the mark of the beast (Rev. 13:16, 17)?

Answer: The mark of the beast is simply a mark to differentiate between those who will submit to and worship the beast from those who will refuse to do so in the last days. Evidently this mark, or number of the name, is the equivalent of our number 666. In the Greek the number 666 is represented by three letters, the first and last of which are the name of Christ abbreviated.

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while the middle letter is the emblem of the serpent, a sort of crooked serpent. This is evidently a blasphemy and parody of all for which Christ stands. This beast is a "messiah of Satan." There has been very wide and much fantastic speculation as to the identity of the person here referred to, but such speculation we believe to be futile and unnecessary thus far.

P & P Q

THE ANTIDOTE FOR SIN

Mrs. J. A. McF., Brook, Ind.

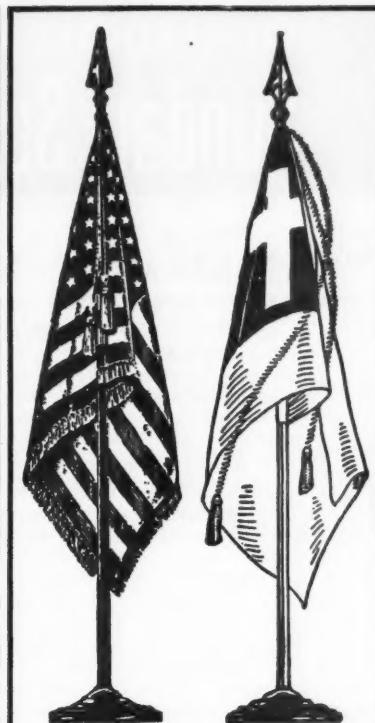
Question: What is meant in John 3:9, 10 by the words, "Art thou a master . . . and knowest not these things?" and where in the Old Testament is the answer?

Answer: The words, "Art thou the teacher in Israel," was a rebuke that one so well known as a religious teacher and leader in Israel, and as a light to the people, should have been so ignorant concerning a spiritual truth clearly enough revealed in the Old Testament (Ps. 51:10; Jer. 4:4; Ezek. 18:31; 36:26). Nicodemus should have known that true circumcision was of the heart (Deut. 30:6); that the commandments on tables of stone stood for the law written on the heart (Jer. 31:33); and even that only with a new heart indwelt by God's Spirit could they truly be God's people (Ezek. 36:23-37). Then the Lord Jesus proceeded to show him how one must be born again, and that is by faith—by just believing on Him as the Son of God who should take upon Himself the penalty of man's sins by being lifted up and crucified upon the cross for sin.

Christ then illustrated this by an incident in Israel's history, the spiritual meaning and typical significance of which Nicodemus as a great teacher should have understood (Num. 21:4-9). For even Jewish tradition drew the lesson from the brazen serpent that "If God made it that, through the similitude of the serpent which brought death, the dying should be restored to life, how much more shall He who is life restore the dead to life." Like the brazen serpent lifted up, so Christ, Himself without sin, took the form of sinful flesh, and all who look upon Him thus in faith believing, as the Israelites in the wilderness looked on the brazen serpent, are delivered from the poison, the penalty, and power of sin (II Cor. 5:21).



How solemn it is for us to observe that from the very moment that Christ had finished His holy work, He abolished altogether, except for two slight manifestations in baptism and the Lord's Supper, the material, yea, even the intermediary priesthood here upon earth. The temple was allowed to be destroyed, and Christ never once said, "You must build a church." The sacrifices were altogether done away with. The intermediary priesthood was gone; and no man who takes the gospel of the Lord Jesus Christ should ever lean upon or look to his fellow man as one that has power to give him absolution, or to introduce him to the throne of God.—Prebendary Webb-Peploe.



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May 9

PETER AND JOHN LEADERS IN THE EARLY CHURCH

Acts 2:37-41; 3:1-8; 4:13, 18-21

Golden Text: *Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.—Acts 4:13.*

DOES the Church have a message for our day? Sometimes one wonders a bit, but a little thought indicates that if it does not, it is not because Christianity has failed, but because Christian people have failed to declare the eternal and powerful truth of God. The primary responsibility for any such failure must rest upon the leaders of the Church.

It is instructive to see the qualities which made the leaders of the early Church effective for the Lord. In our lesson we find Peter and John doing three things.

I. Declaring God's Word (Acts 2:37-41).

Peter had just finished the first sermon preached in the Church, which was delivered at Pentecost. The declaration of God's truth in the power of the Holy Spirit brought conviction of sin. It always does, although the outward indication of its working may not be as marked as it was on that day. Three thousand souls were under conviction and asking what to do to be saved.

What an opportunity for the preacher and his fellow worker, John. How did they meet it? By faithfully declaring the need of repentance and faith, and then of fellowship with others in the Church.

One mark of a real leader for God will always be that he preaches and teaches the message of God without adulteration, without modification, and with plainness and simplicity.

The kind of leadership which is often magnified in the Church today and which is largely made up of personal magnetism, "pep" and fast talk, is not real leadership at all. Test your leaders by their faithful and intelligent declaration of God's Word.

A second qualification appears in our next scripture.

II. Conveying God's Power (Acts 3:1-8).

"Channels only"—that is the function of the worker for Christ, the leader in His Church. As Mary Maxwell well put it:

*"Channels only, blessed Master,
But with all Thy wondrous power*

*Lesson subjects and Scripture texts selected and copyrighted by International Council of Religious Education; used by permission.

*Flowing through us, Thou canst use us
Every day and every hour."*

Silver and gold was a scarce commodity with Peter and John, as it has been with many, yes most, of God's servants through the centuries. But they did have the blessed privilege of being channels through which the healing, cleansing, redeeming power of God could flow—and that was infinitely better.

The lame man had long since given up hope of anything better than the few coins he could beg at the temple gate. He was like many in our hard and practical age who see only the values that money can give, and thus miss the real blessing of God.

God has for men today, as He had for this beggar, that which is far better than gold—deliverance from sin and liberation from the limitations of spirit which make them content with the paltry alms of men.

Peter and John were ready to be used of God because they were men who were not too busy to pray (v. 1). Knowing the compassion of God they sought out the one in need, and by faith put the unlimited power of God to work on his behalf.

God healed this man's body, but what is more important, He healed his spirit (v. 8). We need that kind of healing for the weak-kneed, lame-ankled, spirit-darkened individuals in our communities and our churches. We will have it only as our leaders are men and women who are cleansed—ready to be channels for the conveying of God's power to a needy world.

Yet another thing characterizes the Lord's man. He is always—

III. Doing God's Will (Acts 4:13, 18-21).

The way of life of God's leaders is not an easy one, but it is a simple one. They do God's will—nothing less, nothing more, and nothing else. What could be more delightful?

Peter and John had spoken the truth and declared salvation to be only in the name of Jesus (v. 12). Certain easy talkers within the Church who tell us that we must not be narrow but broad enough to see salvation in all religions, had better read that verse again.

Because they had preached Christ, and for no other reason, they were imprisoned, then released on condition that they would not mention Him again. What a splendid opportunity for a smooth and comfortable compromise! They could preach but just leave out Christ. Did they do it? No—see verses 19 and 20.

Obedience to God was paramount with them, and it must be with every genuine Christian leader in the Church. Nothing else will do, nor will it have the blessing and approval of God.

Here then are three tests to be applied in choosing leaders for the Church: (1) Does he (or she) declare the truth of God's Word? (2) Is he (or she) a channel through which the power of God flows unhindered? (3) Does he (or she) put God's will first at all costs? Do we measure up? May God help us!

May 16

PETER AND JOHN PREACH TO SAMARITANS

Acts 8:14-25

Golden Text: *Lift up your eyes and look on the fields; for they are white already to harvest.—John 4:35.*

THE Church as it grows has problems, and so God calls leaders to serve Him in meeting and settling them for His glory and the good of the Church.

Philip had gone to Samaria (as a result of the first persecution of the Church) and there he had been used of God to bring many to faith in Christ. Now that the new groups of believers needed guidance and instruction, Peter and John were sent to help them (v. 14).

A proper understanding of, and attitude toward, God's gracious gift of salvation is of first importance. New converts must recognize that it is a gift: that it cannot be earned or bought, and that it issues in a life of service and testimony.

All three of these matters are covered in our lesson.

I. Spiritual Life and Power Is God's Gift to Believers (vv. 14-17).

The Holy Spirit was received by these early members of the Church by the laying on of the apostles' hands, but later He came directly into the believer's heart the moment he had faith in God. This is now our blessed privilege, and the provision for our every need as followers of Christ, to recognize the indwelling Holy Spirit.

What a glorious truth it is that the believer is indwelt by the Holy Spirit, He who is a divine person, not just a power or influence (I Cor. 6:19). Thus every believer, including the humblest as well as the greatest, has in him the One who gives spiritual life and power, who gives grace for holy living, and empowers for service.

The greatest power in all the world—the power of the infinite God—is thus available to every true and yielded believer, as God's free gift.

Gone then is all boasting of our own strength, and gone are all excuses for weak and careless living. The power and grace are His, and He gives them to us as His gift. Christian friend, are you allowing the Holy Spirit who dwells in you, to infill and use you as He will?

II. Spiritual Life and Power Cannot Be Bought by Works or Money (vv. 18-24).

Men of this world are so used to putting their trust in money that they come to think that one can buy anything. To them every man and every desirable thing must have its price. Let us be clear that there are men who cannot be bought, and that the best things in life bear no price tag. A mother's love, friendship, fellowship with God—priceless they are, but not for sale.

Above all let it be clear that eternal life, and the power of God the Holy Spirit, cannot be gained by piling up good works, nor by payment in the coin of this world.

Simon Magus wanted this power to improve his business as a magician. He made a very gross proposal, but one wonders whether he was any more to be censured than many in the Church today who are doing the same thing, though by more cultured and skillful methods.

Not only are there those who are trying to buy their own way into heaven, but also those who by holding the purse strings, try to control the message of the preacher. What about those who by their financial gifts seek to gain control of church organizations.

Their efforts are doomed to ultimate failure—God will see to that!—but in the meantime they do much harm to the cause of Christ. Many a church and pastor would like to rise up and say with Peter, "Thy money perish with thee."

We have noted that God gives life and the power of the Holy Spirit by grace through faith, and that no one can earn or buy his way to these precious gifts. Now we observe that once received they are to be used for God's glory.

III. Spiritual Life and Power Should Result in Testimony (v. 25).

Peter and John set the Samaritan Christians a good example as they went back to Jerusalem, by permitting the Holy Spirit to use them to testify and to teach the Word of the Lord in many of their villages.

One of the great hindrances to the carrying out of the Great Commission has been that Christians have received spiritual life, and even spiritual power, as though it were something for their own gratification or comfort. God saves us to serve Him in testimony and in life.

The Holy Spirit does not speak of Himself. He guides the believer in all truth (John 16:13), particularly the truth regarding Christ. The Spirit's primary interest is to glorify Christ (John 16:14).

It follows then that the Spirit-filled believer will be busy about speaking for Christ and glorifying His name. The Holy Spirit is ready to teach even the words to say that Christ may be lifted up and men be saved.

Peter and John, as good leaders of these new Samaritan believers, gave them by word and example a good foundation for growth in grace and usefulness to Christ.



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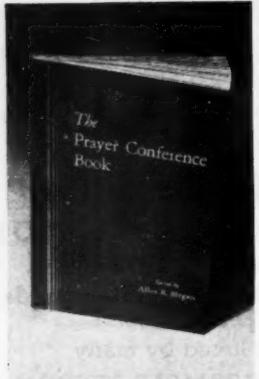
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May 23

BIBLE TEACHINGS ON WINE'S DECEITFULNESS

Proverbs 20:1; 23:29-35; Matthew 24:45-51

Golden Text: At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23:32.

DECEITFUL is a good word to describe both the product and the propaganda of the liquor business. Alcoholic beverages are in themselves most deceitful, and the methods by which they are sold to the public certainly cannot commend themselves to right-thinking people.

Intoxicants are associated with social preferment, festive occasions, radiant beauty, when they ought to be connected with the bleary eye, the babbling tongue, the ragged children and brokenhearted mothers. What about the men who have lost their positions and their characters, and the women who have paid with their virtue for their love of intoxicants? Why not picture them in the beautiful magazine advertisements?

I. Wine Is a Deceiver (Prov. 20:1).

Wine is personified here as an evil demon who leads men on in the hope of some pleasure or advantage, and then lets him down to the depths of destruction. It makes him think he is great and powerful, when he is only weak and degraded. It excites him to foolishness and wild boisterousness, when he would normally be sensible, quiet and orderly.

He who thought he was wise in partaking of its stimulation, finds himself deceived, and to his regret he realizes that he is a fool in the hands of a malicious deceiver.

II. Wine Is a Depraver (Prov. 23:29-35).

Depravity is a word not used as much as it was a generation ago, but it well describes the condition to which the drunkard comes in due time. And it is wine and other liquor which has depraved or corrupted him. A number of things appear in the text.

1. Liquor Destroys (vv. 29, 30).

This is true morally, mentally, physically, and spiritually. Red eyes, wounds, complaining—these are only the outward signs of inward physical destruction of alcohol. Woe and sorrow speak of mental and social distress. The moral and spiritual destruction follow.

2. Liquor Deludes (vv. 31, 32).

Its color, its sparkle and effervescence, its smooth appearance—all excite the anticipation of goodness and pleasure. And what does the drinker receive? The bite of the serpent and the sting of the adder. How true!

3. Liquor Demoralizes (v. 33).

Alcohol is the handmaiden of immorality. "Strange women" come into the picture very quickly. They and the drinker soon find that drink sets them free from the limitations of decency and good sense, and the result is beyond description.

Those who defend liquor, or temporize with this problem, may as well recognize that they are encouraging the moral destruction of our boys and girls. It is a terrifying responsibility!

4. Liquor Dulls Man's Senses and Dazes Man's Mind (vv. 34, 35).

Only a fool would lie down to sleep in the midst of the sea, or on top of the mast of a ship, or in the gutter, or against a lamp post. That's what drink does for a man.

His perceptions become so dull that he can be beaten, and he does not know he has been hurt. Exposed to inclement weather, he knows not enough to seek shelter. His money is lost or given away without concern on his part.

And when he sobers up—what then? His faculties are so dazed that he can think of only one thing to do, and that is to seek more wine. What is it that Scripture says about the dog and the fool? (See Prov. 26:11.)

III. Wine Is a Destroyer (Matt. 24:45-51).

We have already touched on that point in its personal application, but now we see it in its bearing on his occupation and standing in the community.

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The contrast is between the good servant who recognizes that his one and constant obligation is to serve, whether his master is present or absent, and the evil servant who violates his trust.

Notice that his first thought after cruelty to his fellow servants is to satisfy his appetite "to drink with the drunk."

Cruelty, mismanagement, unfaithfulness are tied up without question with drinking. Is it not so today? If you doubt it, read your daily newspaper. Why trifle with anything which keeps such evil company? You may find yourself mixed up with them beyond your ability to get free.

The final result is the loss of his position and of his life. Who will deny that this aptly states the end of the drunkard's way. But someone says, "I do not intend to be a drunkard. I only take a social drink." That is the way the drunkard started. Why begin to travel that road?

This is all very serious and we need to make it vital in the thinking of our young people. How can we do less than to instruct and to warn them.

How can we approve the legalized sale of that which so depraves men and women? How can professing Christians defend its use on some expedient argument of temperance rather than abstinence? If Paul could say about meat that he would not eat as long as the world stands if it offends his brother, how can we ever justify the use of one drop of this deceiver, depraver and destroyer?

May 30

PETER'S COUNSEL TO SCATTERED CHRISTIANS

I Peter 1:1; 2:11-25

Golden Text: Honor all men. Love the brotherhood. Fear God. Honor the king.—I Peter 2:17.

PERSECUTION for Christ's sake has been the lot of believers from the first century down to 1943. Sometimes it has been official, but more often unofficial, yet nonetheless severe and trying.

The manner in which Christians face their difficulties is one of the best testimonies to the reality of their professed faith. Sometimes, however, in the midst of their trials the enemy of their souls brings discouragement—and then they need the counsel and encouragement of others.

Such was the situation when Peter addressed his first epistle to the early believers who were scattered abroad (1:1). His counsel was just what they needed, and is equally helpful to us. He dealt with three important matters—separation from sin, being subject to authority, and the right attitude toward suffering. They were to be—

I. Separated As Pilgrims (1:1; 2:11, 12).

Christians are in this world but not of it. They are passing through, wayfarers on their way to the eternal dwelling place of God. That does not mean that they are not interested in the welfare of those round about them, or delinquent in sharing the responsibilities of life, but it does mean that they are to have the pilgrim's detachment from



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In the days of Peter, membership in the church was not considered a normal or respectable thing. It marked a person as belonging to a hated sect, one which was falsely accused of many evil deeds. For example, Christians met at night, men and women together for communion service. Because they spoke of this as a "love feast," they were accused of immorality, and because they spoke of the body and blood of Christ they were said to be eaters of human flesh.

Christians must meet such malicious reports. How? By silencing their accusers by their good works. This thought is developed in the rest of the lesson. Suffice it to say here that it is a tremendously effective method.

II. Submissive As Citizens (2:13-18).

One of the hallmarks of Christian character is willing and gracious recognition of proper authority, whether it be in the state, in the place of employment, in the school, or in the home. He does this for the Lord's sake (v. 13), and even when that authority is in the hands of an unreasonable man.

This does not mean that the Christian is to encourage or countenance tyranny



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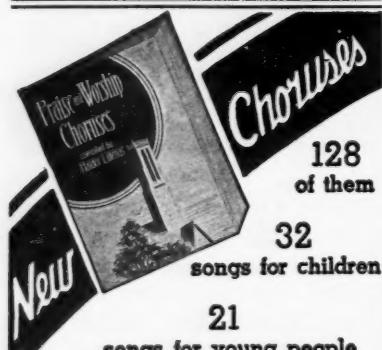
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and oppression, but that he is loyal to the state and to his employer, even though the present representative be a hard, unjust man. In all well ordered society there will be proper and effective means to correct injustice. But in and through it all the Christian shows his faith by his behavior.

Observe that government, in the plan of God, is for the purpose of keeping order, encouraging the good, and punishing the evil (vv. 13, 14). The powerful influence of the Christian Church should keep it in that right channel, or bring it back if it has strayed. Always loyal and obedient, the believer should use his ballot and his personal influence to establish and support good government.

All of this is related to the true Christian attitude toward suffering—which is our next point.

III. Suffering As Christians (2:19-25).

Christ is our "example" (v. 21). Since some have interpreted this word and the statement "that ye should follow in his steps" as indicating that we are saved by our imitation of Christ, it is well to point out that this would be quite impossible. We would have to begin where He began—He was without sin (v. 22). But we have all "sinned and come short of the glory of God" (Rom. 3:23). We need a Saviour—not an example as far as redemption is concerned.

In the ever present problem of suffering, we as redeemed ones do have Christ as our example. He who was sinless and without fault bore the shame and suffering of Calvary without complaint. When He was reviled He did not retaliate, when He was hurt He did not threaten revenge (vv. 22, 23), but was willing to leave the ultimate judgment in the hands of God, who will have the final word, and who judges righteously.

We ought to do the same when we suffer for Christ's sake. If we suffer because of our own sin or folly, we can claim no credit for bearing it patiently (v. 20). But when we have done well and then are persecuted, we have opportunity to show whether our profession of being followers of Christ really means anything. At this point some Christians lose their testimony and influence by a bitter, vengeful spirit.

These are trying days for the souls of men. In many parts of the world Christians are forced to drink the bitter cup of persecution. To the glory of God we record the fact that they are doing it heroically and in a true Christian spirit.

Would we do as well if it should become our lot? Would we become bitter and fearful in our hearts? Not if we "consider him that endured such contradiction of sinners against himself." We are to do this lest we "be wearied and faint" in our minds. We "have not yet resisted unto blood, striving against sin" as He did (Heb. 12:3, 4). But if that day comes, we too may meet it victorious in His name.

June 6

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I Peter 3:13-17; 4:12-16; 5:6-10

Golden Text: For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.—I Peter 3:17.

WHAT shall we do? Where shall we turn? Is there no help for us? Such are the natural and understandable cries of those who bear the heavy heartbreak of persecution. God's Word has the answer, for from the very beginning the followers of Christ have had to meet that problem.

Peter is especially the apostle of comfort, and the portion now before us is rich in helpful instruction. His word to persecuted people is fivefold.

I. Do Not Be Afraid—Christ Is Lord (3:13-17).

By doing good the Christian will escape much suffering (v. 13), but if even then it comes, he is not to be afraid (v. 14). He is to sanctify Christ in his heart, that is, fully recognize the holiness of Christ and all that He is and can do for him. This is to be done in his heart. That means the exercise of full faith in Christ the Lord as the indwelling Presence. Who then can be afraid?

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—it will show in his “good manner of life in Christ” which will put his persecutors “to shame” (v. 16). How effectively that has worked only recently in Germany, Norway and elsewhere.

II. Do Not Be Surprised—the Enemy Will Attack (4:12, 13).

Surprise attack is effective. Remember Pearl Harbor! Satan is an expert in strategy, and is eager to keep Christians in an easy and comfortable mood, so that he may strike a vicious blow when it is not expected. We best prepare to meet him when we recognize that persecution and suffering will come.

We are to bear in mind that it is not some “strange thing” which has happened; we who suffer as Christians are “partakers of Christ’s sufferings.” Joy and glory are ahead. So we say,

III. Do Not Be Ashamed—You Suffer for Christ (4:14-16).

Sadness and depression rest upon the one who suffers for his own evil deeds, but those who suffer for Christ’s sake may be ever rejoicing. Can you not see that “the spirit of glory and the Spirit of God” are resting (v. 14) even now on some who sit in prisons and concentration camps? What a glorious picture of His grace!

It is proper to observe here that the

believer is not to be guilty of that which justly brings the law’s condemnation (v. 15). Do not fail to note the last of the list of crimes—“meddler in other men’s matters.” Has not just that caused endless trouble in the church, and harmed its testimony before the world? Let’s quit meddling!

IV. Do Not Worry—He Careth for You (5:6, 7).

Worry! Worry! How it does crowd itself out of our thinking. Yes, we know we are Christians, that we are unjustly accused or persecuted, that we are suffering for Christ’s sake. That’s all true, but how is it all coming out? What about my family? Will they harm my children? If I do survive will I be able to start life anew? And so on—questions without end; and soon comes the corroding touch of worry.

What shall we do? The answer is plain. Cast all your care on Christ—“He careth for you” (v. 7). That takes an act of faith just as it does to become a Christian in the first place, but it works. Dr. F. B. Meyer was right when he said, “Treat your cares as you treat your sins. Hand them over to Jesus. One by one, as they occur, commit them to Him.” “Put care into Christ’s bag,” says George Herbert. It is good advice.

The cure for all anxiety is right there—but it can only be reached by the path of humility. “Humble yourselves” (v. 6). There is the gateway to comfort, and to true exaltation in God’s own good time (cf. Jas. 6:4-10). In these days when pride and self-assertion are in the foreground, it is well to speak often of the Christian grace of humility. It is still a virtue—and it works!

V. Do Not Waver—God Is Your Strength (5:8-10).

Steady, perfected, established in Christ, sure of his eternal destiny and with the eyes of faith seeing the glory to come—such is the man who is ready and able to meet the devil when, like a roaring lion, he seeks to disturb and devour God’s people. The believer should be ready and equipped.

That does not mean that the Christian sits with his hands folded waiting in a fatalistic way for the inevitable to happen. Never! He is “on the alert” with his spiritual ears attuned to hear the approach of the enemy’s “bombers.” He is “sober and watchful” against the “roaring lion” (v. 8).

Satan is unusually busy in our day. Alert Christian people see his deadly onslaughts on their brethren, which are possibly more severe now than for many years. He is seeking to break them down physically, mentally and spiritually, to make them fearful, to make them timid about work for Christ, to limit their usefulness, and to steal from them their victorious assurance. He is busy—let us be alert against him.

Let us not be surprised at his attack on us. Neither let us be afraid or worried. We will suffer for Christ’s sake—without wavering. “Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord” (I Cor. 15:58).

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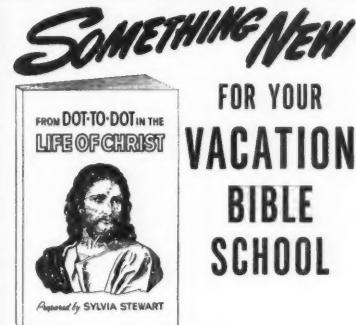
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6. A consistent "walk," meriting good report (Heb. 11:2).
7. A life lived, indeed, to please God (I Thess. 4:1).

THE DAY OF MEMORY (A suggestion for Memorial Day Sunday)

What mean ye by this service?—Exodus 12:26.

I. This Is a Day of Memory Because of Glorious Victory.

1. Over subjection (War of Independence, 1776).
2. Over disunion (Civil War, 1861-1865).
3. Over autocracy (World War I, 1914-1918).

II. This Is a Day of Memory Because of Noble Sacrifice.

1. Of business interests.
2. Of home comforts.
3. Of time.
4. Of health.
5. Of lives.

III. This Is a Day of Memory Because of Heroic Patriotism.

1. Love of country.
2. Love of humanity.

—R. W. Van Anda.

THE THRONE OF CHRIST

1. A Throne of Grace (Heb. 4:16).
2. A Throne of Glory (Matt. 25:31).
3. A Throne of Judgment (Rev. 20:11).

—J. S.

THINGS WHICH CANNOT BE SHAKEN

Hebrews 12:27

1. The Precious Word of God (Ps. 119: 89; Matt. 24:35).
2. The Prophecies of God (Gen. 3:15; I Thess. 4:16, 17).
3. The Prevailing Love of God (John 3: 16; Jer. 31:3).
4. The Providence of God (Rom. 8:28; Prov. 16:33).
5. The Promises of God (Matt. 11:28; Jer. 29:13).
6. The Purposes of God (Acts 15:14; Eph. 1:4).
7. The Power of God (Job 9:12; Matt. 9:6).

—W. H. Schweinfurth.

PENTECOST

Acts 2:1

I. The Believers at Pentecost—Fellowship.

1. One accord.
2. One place.
3. One filling.

II. The Unbelievers at Pentecost Found—

1. Marveling.
2. Doubting.
3. Mocking.

III. The Believers of Our Day Should Be—

1. Repenting.
2. Baptizing.
3. Receiving.

—B. Norman Burke.

ALIVE FROM THE DEAD

Romans 6:13

1. *Christ the Pattern*—"The death that he died" (v. 10, R.V.).
2. *The Believer Identified*—"Even so . . . ye . . ." (v. 11).
3. *The Place of Reckoning*—"In Christ Jesus" (vv. 3, 5).
4. *The Action of the Will*—"Let not sin" (v. 12).
5. *The Positive Result*—"Present yourselves" (v. 13).
6. *The New Freedom*—"Sin shall not have dominion over you" (v. 14).
7. *The New Character*—"Moulded anew" (v. 18).
8. *The New Slavery*—"Slaves of righteousness" (vv. 19-22).
9. *The Resurrection Union*—"Joined to another, even Him" (Rom. 7:4).

—J. P. L., in *The Overcomer*.

THINGS THAT ACCOMPANY SALVATION

1. Salvation (II Cor. 6:2).
2. Suffering (II Cor. 6:5).
3. Service (II Cor. 6:4).
4. Separation (II Cor. 6:14-17).
5. Sonship (II Cor. 6:18).

—W. J. M.

SEVEN RULES FOR GIVING

1. Give Something (I Cor. 16:2).
2. Give without Display (Matt. 6:2).
3. Give Wisely or Proportionately (Luke 12:42).
4. Give Systematically (I Cor. 16:2).
5. Give Liberally (Rom. 12:8).
6. Give Cheerfully (II Cor. 9:7).
7. Give Expectantly (Prov. 11:25).

—C. L. Nisbet.

SEVEN GREAT FACTS IN RELATION TO JEWISH EVANGELIZATION

1. A Great Field (John 4:35). There are about 16,000,000 Jews in the world.
2. A Great Commission (Mark 16:15). Also, Romans 1:16 tells us this "gospel of Christ" is "to the Jew first."
3. A Great Command (Ps. 122:6).
4. A Great Promise (Gen. 12:3).
5. A Great Purpose (Rom. 10:1).
6. A Great Objective (Rom. 11:5).
7. A Great Future (Ezek. 37:25-28).

—Olive Chattaway.

JUSTIFICATION

1. We are Justified by God—the Source of it (Rom. 3: 30).
2. We are Justified by Faith—the Means of it (Rom. 5:1).
3. We are Justified by Grace—the Principle of it (Rom. 3: 24).
4. We are Justified by the Blood of Christ—the Basis of it (Rom. 5:9).
5. We are Justified by Christ's Resurrection—the Declaration of it (Rom. 4:25).
6. We are Justified by Works—the Evidence of it (Jas. 2:24).

—H. A. Ironside.

OUR ESSENTIAL LOYALTIES

Acts 2:42

1. *To the True Doctrine*—"The faith once delivered unto the saints" (Jude 3). *Our Christian faith.*
2. *To the Unique Fellowship*—"We have fellowship one with another" (I John 1:7). *Our privileged partnership.*
3. *To the Lord's Dying Command*—"This do in remembrance of me" (I Cor. 11:24). *Our faithful obedience.*
4. *To the Privilege of Intercession*—"Delight in approaching to God" (Isa. 58:2). *Our personal communion.*

—W. T. Forshaw.

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GOD'S VICTORY GARDEN

1. The Seed (I Pet. 1:23).
2. The Soil (Ps. 119:11).
3. The Cultivation (Heb. 12:10, 11).
4. The Growth (I Pet. 2:2).
5. The Fruit (Gal. 5:22, 23).
6. The Harvest (Matt. 13:30).

—C. E. Davis.

OUR ASSURANCE

Romans 8:28

1. The Assurance of the Word (I John 5:13).
2. The Assurance of the Witness (Rom. 8:16).
3. The Assurance of the Warfare (I Pet. 4:12, 13).

—T. S. Higgins.

THE MIGHTY GOD

Nahum 1:8

1. "The Lord is good"—mighty in goodness.
2. "A stronghold in the day of trouble"—mighty in strength.
3. "He knoweth them that trust in him"—mighty in wisdom.

—Ellery Gilbert Aldridge.

"THE GOD OF ALL COMFORT"

II Corinthians 1:3

1. Through His Word (Rom. 15:4).
2. In His Son (Isa. 61:2a).
3. From His People (II Cor. 1:4).
4. In His Providence (Rom. 8:28).
5. In Our God-given Hope (I Thess. 4: 14-18).

—H. G. Ball.

WHAT DANIEL WAS

1. A Praying Man (Dan. 6:10).
2. A Praising Man (v. 10).
3. A Persecuted Man (v. 16).
4. A Protected Man (v. 22).
5. A Persistent Man (v. 20).
6. A Privileged Man (v. 20).
7. A Prosperous Man (v. 28).
8. A Preferred Man (v. 3).

—C. I.

OUR ROCK

I Samuel 4:7, 8

1. The Rock of Redemption (Ps. 19:14; 40:1, 2).
2. The Rock of Refreshment (Num. 20: 7-14; I Cor. 10:4).
3. The Rock of Refuge (Ps. 62:5-8).
4. The Rock of Repose (Ps. 61:2-4; 32: 7).

"Lead me to the Rock that is higher than I."

—H. G. Ball.

GOD'S PROVISION FOR MAN'S NEED

Men by Nature Are: God in Grace Provides:

1. Dead through trespasses and sins. Regeneration (John 3:3).
2. Alienated. Reconciliation (Rom. 5:10; II Cor. 5:18).
3. Under condemnation. Justification (Rom. 5:9).
4. Defiled by sin. Sanctification (Heb. 10:10).
5. Enslaved by sin. Redemption (Eph. 1:7).
6. Ignorant. Light (John 1:4).
7. Without strength. Power (Rom. 1:16).

—C. F. Hogg, in *The Witness*.

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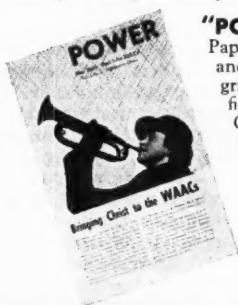
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5. Its Assurance—the Word of God (I John 5:13; John 5:24).
6. Its Duration—Eternity (John 10:28-30).
7. Its Fruit—Holiness (Rom. 6:20-22).
8. Its Consummation—Glory (Col. 3:4).

—Howard E. Boyll.

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Department 4

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Is There Corn In Egypt?

(Continued from page 533)

and it shall be given unto you; seek, and ye shall find" (Matt. 7:7). "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Ps. 37:4). "In the multitude of my thoughts within me thy comforts delight my soul" (Ps. 94:19). "As thy days, so shall thy

strength be" (Deut. 33:25). "My times are in thy hands" (Ps. 31:15). "Casting all your care upon him; for he careth for you" (I Pet. 5:7). "Thou hast covered my head in the day of battle" (Ps. 140:7). "The Lord will perfect that which concerneth me" (Ps. 138:8). String these on a shining length of faith, chain them to your heart, these stars of the twilight which He has ordained. Flung from His fingers, brushed and brightened by the passing years, they wait your soul to bless.

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May, 1943

Egypt has taught me the value of early conquests that claim the day for Jesus. Victory before sunrise is a thrilling experience. Gideon, returning from battle before the sun was up, found it so. No fiery finger curved around the gray horizon before he led captive those who would conquer him. Such a dawn victory precluded hours lolling away picking grapes at Succoth or tower-gazing at Penuel. It always does!

Before working hours have begun their routine way, there can be victory for those who follow through with Jesus. An open Book, a bended knee, a listening heart—and your sky will be dawned with triumph and the high hills alive with victory reveille.

Lastly, Egypt has taught me to follow light in the dark. One evening, programs rustled expectantly. Friendly darkness blotted out the lights. Shaded glows over the orchestra scores were barely perceptible. The conductor lifted his arms in initial gesture, a speck of red light tipping his poised baton, and the overture swung through the air. The fire of his dancing baton etched brief diagrams of light on the easel of darkness. What a comforting, guiding thing was the master's light. It always is!

Finding Christ, learning to look to the light of His leadership, is definitely a treasure of Egyptland. Only those who have gone south with Him can handle life's intricate grace notes with the ease of an artist and life's confusing minor strains with stolid skill.

Each of us would find corn in Egypt. When thunderous downpours whiplash into breathless exhaustion and tingling enthusiasm fades to inertia, we would be calmed by the Christ. In the secret place that echoes with our cry and vibrates with His answer, we would be awed by His majesty and moved by His kingliness. We would find peace in pestilence, "balm in Gilead," "streams in the south." We would rest by the river and know together hours with Him which enable us to regain what we have lost, and gain what we never have known.

I know little of the technique of blood transfusing, but this one thing I know: the blood of the donor must match that of the recipient. The blood that crimsoned Calvary matches! Turn toward Him, tired heart! In Him is your help and your hope, for His matching blood will fuel your flight. Against the gasping sky of every dying day, in renewed strength, you can clearly see the waiting heights and lift strong wings against the sunset.

Many things have I heard, but this I know: there is corn in Egypt!



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Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization, as well as city, state, and date of the meeting.



An interesting story of work in the army camps on the West Coast comes from Dr. Harry VomBruch who, with his pianist, Johnnie Hallett, is regional representative of the Pocket Testament League. The first meeting at Camp Butler opened with an illustrated lecture on "America's Spiritual Foundation" by Alfred A. Kunz of the League. Many responded to the invitation that night, and at the close of the meeting copies of the illustrated Army New Testament were given to the men. Post Chaplain Charles Hough and Chaplain Albright, whose lives have been influenced by the early ministry of Dr. VomBruch, gave hearty co-operation, as did also the Lutheran chaplain and others. Four services were held on Sunday, and the days that followed saw an ingathering of souls in chapels, recreation halls and hospitals.

A successful meeting was conducted by Vance Havner at the First Baptist Church of Lawrenceburg, Ky., Paul G. Horner, pastor. There were many decisions for Christ as well as reconsecrations. Christians were stirred and blessed.

After four years of service as pastor of the Plymouth Community Church of Champaign, Ill., James Ostema is giving full time to evangelism and Bible teaching. He recently conducted meetings in the United Brethren Church of Bradley, and the Bethany Presbyterian Church, Danville, Ill.

Forty-two conversions resulted from meetings in the First Baptist Church, Melvindale (Detroit), Mich., led by the Edward VanderJagt Party. In meetings at the high school, a large number of students also professed to accept Christ. There were many rededications and a number offered themselves for Christian service. The playing and singing by Mrs. VanderJagt and Betty Mae were a great help to the meetings.

Tom Presnell reports a meeting in the Memorial Baptist Church of Pontiac, Mich. Five knelt at the altar in response to the invitation. Mr. Presnell has taken the leadership of the Christian Service Men's Center at Rockford, Ill., in the vicinity of Camp Grant.

Kenneth Chapman held a sixteen day revival campaign in the Open Bible Testimony, Denver, Pa., where Elias Bressler is pastor. Souls were saved and Christians were edified.

Services led by Guy W. Green were held for two weeks in the First Presbyterian Church of West Memphis, Ark. Crowds were good and the Sunday school record was broken. Several new members were added to the church. Twelve persons were received into the church as a result of Mr. Green's meetings in the First Presbyterian Church of Elk City, Okla. In each place there were memory Bible recitals on Saturday night.

A fruitful revival campaign was led by Howard S. Williams in the First Presbyterian Church of Ste. Genevieve, Mo. A. C. VanPuffelen, pastor. The singing was led by the pastor and his wife. Mrs. Williams conducted cottage prayer meetings and Bible classes, and worked among the young people. Twenty-six made profession of faith, backsliders were restored, many rededicated their lives to the Lord, 14 young people volunteered for Christian work, and 11 new family altars were established.

During February and March O. W. Stucky conducted meetings in the Evangelical church of New Kingston, Pa., and in the First Baptist Church of Findlay, Ohio. The Lord blessed in the salvation of souls, the consecration of others, in addition to the reclaiming of many backsliders. An outstanding blessing in the Findlay campaign was the response to the "prayer around the clock" challenge. Twenty-two half hour periods were set aside each day for prayer for souls.

Richard W. Neale conducted a Good News Campaign at the First Brethren Church, Cleveland Heights, Ohio, where Walter A. Lepp is pastor. For the five days of the first week there was an average attendance of 118 young people. Fifty stayed for the after meetings.

During January John Troy led in a two weeks' series of meetings in the People's Central Church, Pittsburgh, Pa. Crowds were exceptionally good and many decisions for Christ were recorded. In February, Mr. Troy was with the Fundamental Baptist Church of Wichita, Kan. Many were saved and 43 came forward for life service. A permanent chorus choir of 60 voices was organized.

Hyman Appleman writes, "To God's praise and glory there were 125 conversions and additions in the First Baptist Church, North Little Rock, Ark.; 100 in the First Baptist Church, New York City; and 175 in the Bethany Reformed Church of Chicago."

John Carrara held a series of meetings in the Ballard Baptist Church, Seattle, Wash., where Walter Anderson is pastor. Christians out of fellowship came back to the Lord, while many others came to know Him as their Saviour. Mr. Carrara was the speaker each noon for half an hour over station KOL on the program sponsored by the Seattle Business Men's Committee. A week spent at the Sunrise

Baptist Church of Custer, Wash., where Gust Anderson is pastor, resulted in a number of decisions for Christ.

During March Marion Beene was with Raymond House, pastor of the Irving Park Gospel Tabernacle, Chicago. One of the outstanding results was the salvation of a Jewish girl. There were 25 conversions and additions to the church in a series of meetings led by Mr. Beene in the Fairview Baptist Church, Kansas City, Mo., where Leslie Thomas is pastor. The evangelist spoke to overflow crowds the last Sunday afternoon and night.

Violet Heefner and Ida Vogel held a two weeks' meeting at the Tabernacle Baptist Church, Sturgeon Bay, Wis., where A. J. Hurlbut is pastor. There were 40 people converted, 15 of them on the last night. Six young men and women volunteered for full-time Christian service. On March 21, the party started an eight-day campaign at the First United Brethren Church, Washington, Ind., J. W. McMurtry, pastor. Among those who accepted Christ was an eighty-year-old man. Twelve young people volunteered for Christian work.

Arthur W. McKee, song leader, reports a successful meeting with Dr. Paul Rood at the Oliver Presbyterian Church of Minneapolis, Minn. A large chorus choir gave fine co-operation. A week was spent in Seattle with Peter MacFarlane for Union Mission, with a choir of 500 in the First Presbyterian Church. The following week Mr. McKee was at the First Presbyterian Church of Tacoma, with Dr. Renwick MacCollough. Large crowds attended each night and many found Christ.

Revival fires continue to draw crowds to the Columbia, Pa., Mennonite Mission, of which C. Z. Martin is evangelist-pastor. The old-fashioned revival song services are led by Frank Garman.

Sylvester Sanford spent two weeks in February at the United Brethren Church, Macomb, Ill., Jesse Goodheart, pastor. Twenty-five knelt at the altar, and the church was greatly built up in the faith.

The Down Town Mission, Fort Wayne, Ind., of which G. P. Rockwell is superintendent, celebrated its first anniversary Feb. 25-Mar. 7 with Fred Ingersol of Calvary Mission, Chicago, as evangelist. In addition to the night services, daily noon hour meetings were held. One thousand soldiers were dealt with on troop trains, bus stations, USO halls, dance halls and in the mission. Mr. Ingersol also spoke to the students at the Fort Wayne Bible Institute. Several churches were visited on Sunday afternoons, closing with a city wide young people's rally at the mission. Many decisions were made for life work that afternoon.

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NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

W. W. Shannon and Michael A. Guido held special services at the Colorado Air Base, Colorado Springs, Colo., during the first week of March. Several hundred were in attendance at each service and nearly 300 New Testaments were given to servicemen. Many of the boys expressed their appreciation in words like these: "You don't know how much this means to me. I expect to be going over soon and I certainly need this." Shannon and Guido held seventeen special services in March in the Judson Memorial Baptist Church, Denver, Colo., John L. Losh, pastor. Fifty came forward at a Sunday school hour professing conversion. A total of 116 professed conversion during the meetings. The attendance was excellent throughout the campaign. In addition to the scheduled services in the church, the workers spoke for several local organizations including the Victory Service Center. Some of the men professing conversion at the Center had recently returned from the Solomon Islands and other battle fronts. Mr. Guido filled an engagement March 23-April 4, in the First Swedish Baptist Church, Minneapolis, Minn., Anton E. Sjolund, pastor. He reports many decisions for Christ.

Dr. Carl Armerding ended a very profitable ten days' ministry on March 2 in Harrisburg, Pa., after which he went to Windsor, Ont., for six services. Returning to Pennsylvania he conducted twelve services in the First Baptist Church, Grove City, B. A. Whitten, pastor. This was followed by a week at Park United Brethren Church, Akron, Ohio, F. G. Reece, pastor, and a week at the First Baptist Church, Northumberland, Pa., W. B. Knight, pastor.

R. J. Kees held services March 2-14 in the Evangelical Congregational Church, Hubbard, Ohio, A. G. Masser, pastor, and March 16-20 he spoke at First United Brethren Church, Grand Rapids, Mich., Dr. I. E. Runk, pastor, who reports: "Our church has a new interest and vision in evangelism. During the services, a fine result in professed conversions and reconsecrations was evidenced."

Irwin A. Moon and Homer Grimes spent March with the boys at Camp Anza and Victorville Airport in California. A special Sunday night meeting was held for recent inductees from Camp Grant, Ill., at which 200 were present. Mr. Moon gave a convincing presentation of God's plan of salvation, and at the invitation half or more of the group professed to accept Christ as personal Saviour, all of whom were dealt with by personal workers.

W. Douglas Roe, March 4-12, was at the First Baptist Church, Austin, Minn., Leo Sandgren, pastor. Mr. Roe writes: "We had a real revival in Austin. On the closing Sunday night there were more than 100 persons standing in the front of the church publicly confessing the Lord Jesus Christ. The pastor said he had not seen anything like it in years. The members said they could recall nothing

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ing like it in the past twenty years. God really worked in an unusual way." March 16-28, fifteen services were held in First Baptist Church, Rochester, Minn., George L. Edstrom, pastor. Professed conversions were made at every invitation. A pilot for one of the large airlines came forward with his wife.

FUTURE ENGAGEMENTS For the Next Three Months

Carl Armerding—May 2-9, Kearney, N.J.; May 9-16, New York, N.Y., and Bloomfield, N.J.; May 16-23, Boston and Lynn, Mass.; June 22-27, Slippery Rock, Pa.; July 3-10, Gulf Lake, Mich.; July 12-18, Montrose, Pa.; July 20-23, Findley Lake, N.Y.; July 25-30, Buffalo, N.Y.

Marion Beene—April 15-May 2, Rock Island, Ill.; May 31-June 13, Sentinel, Okla.; Aug. 8-22, Saginaw, Mich.

Gerald E. Bonney, "The Bonney Workers"—April 26-May 9, Cameron, W. Va.; May 16-30, Kingsport, Tenn.

Charles E. Boren—May 2-16, Chancellor, S.D.; June 20-July 4, Tampico, Ill.

Jackie Burriss—May 9-15, Minneapolis, Minn.

John Carrara—April 25-May 9, Tacoma, Wash.; May 11-23, Warren, Ore.; May 25-June 13, Albany, Ore.; June 16-27, Lincoln, Neb.; June 30-July 18, Cardington, Ohio.

Bronwen Davies Clifford—May, Wilmington, Del.

Leonard Eilers—May 9-23, Milwaukee, Wis.

Michael A. Guido—May 2-16, Detroit, Mich.

Jubilate Trio—April 26-May 9, (Stillwater) Jamestown, N.Y.; June 14-27, Hoopole, Ill.; July 9-23, Findley Lake, N.Y.; July 26-Aug. 1, Red Rock, Pa.; Aug. 2-15, Hawthorne, N.J.; Aug. 23-29, Wilkes-Barre, Pa.

Robert J. Kees—April 27-May 9, Dayton, Ohio; May 11-23, St. Louis, Mo.; May 24-30, Monticello, Ill.

Harry McCormick Lintz—June, Chattanooga, Tenn.; July, Sebewaing and Detroit, Mich.; August, Rockford, Ill.

F. J. Miles—May 4-9, Ottawa, Ont.; May 12-15, Erin, Ont.; May 16-23, Toronto, Ont.; June 7-8, Des Moines, Iowa; June 21-27, Clerco, Ill.; June 28-July 4, Struthers, Ohio.

Alfred E. Payea—May, Henderson, Colo.; June, Detroit, Mich.; July 1-15, Ridgeview, Pa.; July 29-Aug. 8, Tyronne, N.Y.; Aug. 8-16, Minneapolis, Minn.

Albert Peterson—April-May 10, Petersburg, Va.; May 12-24, Tangier Island, Va.; May 30-June 13, Saxis, Va.; June 16-27, Odds, Va.; June 28-July 11, Jeffs, Va.

W. Douglas Roe—May and June, Montrose, Pa.

W. W. Shannon—May 2-16, Detroit, Mich.

Gipsy Smith—May 9-30, Tacoma, Wash.; Aug. 22-29, Winona Lake, Ind.

Q. W. Stucky—May 2-16, Sciotoville, Ohio.

C. E. Vinaroff—May 2-16, Nashville, Tenn.

C. F. Weigle—April 25-May 9, Elmira, N.Y.; May 12-26, Dodge City, Kan.; May 30-June 24, Gastonia, N.C.; June 27-July 11, Charlotte, N.C.; Aug. 1-29, Mobile, Ala.

Howard S. Williams—April 28-May 16, St. Paul, Minn.; May 19-June 6, Broadalbin, N.Y.; June 10-27, Greensboro, N.C.; Aug. 3-15, Columbus, Ohio; Aug. 16-29, Williamsport, Pa.



"Watchman, What of the Night?"

(Continued from page 515)

demned one of the gifts of Christ to the Church, the *New Testament prophet*. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12).

When we use the word prophet we usually think of some of the Old Testament worthies, Elijah or Isaiah or Amos, or we think of some prophecy expert predicting the end of all things. But a prophet has a work as distinctive and important as an evangelist, pastor, or teacher. The list begins with apostles, who were eye-witnesses of the resurrection, and who included Paul and Barnabas specially designated by Christ and the Spirit. Of course, there are no apostles in that sense now. But there are still prophets whose business is to speak to edification, exhortation, and comfort



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(I Cor. 14:3); that is to strengthen, stir, and soothe the saints. His work may remind you of a teacher in his edification, of an evangelist in his exhortation, and of a pastor in his comfort, but he is none of these. He is a prophet whose ministry is not so much explanation as application, who stands in the gap and calls God's people back to the Lord. He does not predict the future, he gives out what God has already predicted in His Word.

And notice that he comes ahead of the evangelist, teacher, and pastor. And right there we uncover one of our troubles in the Church today. We are trying to do the work of the evangelist, teacher, and pastor, when we need first a prophet to call the saints to confession and conversion. Evangelism is important, but it follows revival, and we have sidestepped revival in favor of teaching the saints, with occasional appeals to the sinners. The prophet needs to go ahead and stir up the church and call men to break up the fallow ground and prepare their own hearts. When the lost joy of salvation is restored to Christians, then will transgressors be taught God's ways and sinners be converted. After the prophet, the evangelist can reap the harvest among the lost; and then the teacher can teach the converts, and the pastor can shepherd them.

Let us hear the prophet of old: "If ye will inquire, inquire ye, return, come." Get back to God in your hearts and in your homes and in your churches. Do not be satisfied to sing every Sunday morning, "There shall be showers of blessing." If the showers do not come, it is a hollow mockery. God is not to blame. There can be showers of blessing; there must be; there will be when we mean business and get right with God!

Moody Monthly

Book Notices



Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago.

*

The Faith of Abraham Lincoln, by D. Raymond Taggart.

Was Lincoln a Christian? That question, around which so much controversy has raged, is carefully reconsidered in this book. All available evidence, old and new, is fairly presented and honestly analyzed. The author reaches the conclusion that he can answer the question in the affirmative in spite of records which create doubt in the minds of others.

Dr. Taggart has made a real contribution to Lincoln literature and has done much to silence the unbelievers and atheists who have tried to claim our great president.

411 pages. 5½ x 7¾ inches. Service Print Shop, Topeka, Kan. \$2.00. H.L.L.

Handbook of the Summer Bible School, by Eleanor L. Doan.

A handbook giving a complete manual for each department, Beginners through Seniors, presenting teaching methods, curriculum, handwork, object lessons, stories, songs and choruses, etc., for a full two-week school. The entire plan is Bible-centered and built on an understanding of the needs of children of varying ages. Sound doctrine is presented, stressing such matters as regeneration, the second coming of Christ, evangelism, missions, and Christian character. Detailed instructions include plans for arranging and conducting the school, bibliographies, instructions for handwork, etc. Teachers and directors of vacation schools will want to see and evaluate this book for themselves.

125 pages. 9 x 12 inches. Christian Publications, Harrisburg, Pa. H.L.L.

The Church Ministering to Rural Life, by Benjamin H. Cain, D.D.

This is a practical book on rural church work. It recognizes the problems confronting the rural church, its people and pastor. It also shows what can be done. The author, for twenty years a United Brethren pastor of both rural and city churches, has since 1935 been conference superintendent. His approach is always sympathetic and helpful. The book may be read with profit by all who are interested in Christian work in rural sections.

104 pages. 7 x 7½ inches. The Home Mission and Church Erection Society of the Church of the United Brethren in Christ, Dayton, Ohio. 60 cents. W.F.

Scriptural X-ray of Romans, by Keith L. Brooks, D.D.

This is an excellent way for Christians to study Paul's letter to the Romans. The author asks questions, leaves a space for the answer, then gives the reader the verse locations where the answer may be found. Where needed, he gives positive instruction. It could be used for Bible classes as well as individual study. It is thought-provoking and makes the student do the work himself.

70 pages. 5½ x 9 inches. American Prophetic League, Inc., Los Angeles. 50 cents. K.S.W.

Jubilee, by Max I. Reich, D.D.

Someone has said that poetry is "the expression of the best thoughts during the best moments of the best and happiest minds." Certainly Dr. Reich has given to us, out of the wealth of his noble life and ministry of fifty years, more than eighty inspiring poems of the very highest type which challenge the soul with the richness and beauty of the Christian life. The title is taken from the first poem in the book, "My Jubilee—A Testimony," which was written on the occasion of the fiftieth anniversary of his experience of the new birth.

The book presents a variety of poems which should prove to be a source of joy and blessing to all.

102 pages. 5 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. W.H.L.S.

The Great Century in the Americas, Australasia and Africa, A.D. 1800-1914, by Kenneth Scott Latourette.

This is Volume V of the author's great seven-volume study of the expansion of Christianity. It presents what is said to be the only comprehensive account yet written of Christian activity in Canada, Australia, and New Zealand, and the only full statement of the Christian movement both Catholic and Protestant, in South America. It reviews at length the work both among the whites and negroes of South Africa. It does not touch upon the United States which was covered in Volume IV, nor Northern Africa and Asia which will be considered in Volume VI.

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An extensive index and clear usable maps complete this valuable volume.

526 pages. 6½ x 9¾ inches. Harper and Brothers, New York. \$4.00. H.L.L.

The Basic Teachings of the Great Philosophers, by S. E. Frost, Jr., Ph.D.

As the title suggests, this is the bringing together of some of the teachings of some of the great thinkers of the ages on the major problems of philosophy. It embraces the following topics: "The Nature of the Universe"; "Man's Place in the Universe"; "What Is Good and What Is Evil"; "The Nature of God"; "Fate versus Free Will"; "God and Immortality"; "Man and the State"; "Man and Education"; "Mind and Matter." In addition to this arrangement of thoughts there is given brief biographical notes of these philosophers.

This review in no sense is an endorsement of the teachings, but those who are interested in these philosophers will be glad to have their main ideas brought together in one volume.

314 pages. 5½ x 8 inches. New Home Library, New York. 69 cents. P.B.F.

"The Master is Here," by Ivan H. Hagedorn.

Ten sermons stressing the reality of the presence of Christ in everyday living. It is essentially an appeal to believers to recognize the presence and power of Christ, and thus to develop Christian character. The invitation to follow Christ is presented, but one could wish that the need of regeneration had been more definitely stated. The messages are topical rather than expository, being made up largely of an abundance of well-chosen illustrations related to Scripture selections.

158 pages. 5 x 7½ inches. Pulpit Digest Publishing Company, Great Neck, N.Y. \$1.50. H.L.L.

The Story of the World's Greatest Thinkers, by Ernest R. Trattner.

First published under the title *Architects of Ideas*, this work is described by the publishers as "the life, the work, and the theories of fifteen intellectual giants, whose brilliant contributions to human knowledge provide the framework of our contemporary civilization." The fifteen are: Copernicus, Hutton, Dalton, Lavoisier, Rumford, Huygens, Malthus, Schwann, Darwin, Marx, Pasteur, Freud, Chamberlain, Boas,

and Einstein. Evidently the wish is father to the thought, but our readers will not be prepared for an unqualified acceptance of this estimate. *Per contra*, Hitler in *Mein Kampf* discloses that he is a thorough-going evolutionist, basing his philosophy of life on the theory of evolution as taught by Charles Darwin, and has he not provided a terrible framework for our contemporary civilization? And how can we laud the blighting influence of Karl Marx and Sigmund Freud?

426 pages. 5½ x 8¾ inches. New Home Library, New York. 69 cents. J.R.R.

Sermon Outlines and Illustrations, by Theodore W. Engstrom.

Rightly used, this material gathered from a wide range of availability and covering more than two hundred items, can be helpful in the preparation of sermons and addresses for different occasions by both preachers and lay-speakers. It has been compiled and edited by the managing editor of *The Christian Digest*. The outlines have been listed in chronological order by means of the Scripture text used, and the illustrations are listed alphabetically by topic.

168 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

The Doctor's Return, by Ken Anderson.

Exceptionally good Christian fiction is found in this splendid book by a comparatively new author. Interesting plot, good character delineation, normal and attractive Christian testimony, and a love story commendable for its good taste and tenderness make up a fine book which will be enjoyed by young and old.

The story centers around a Christian nurse and an unbelieving physician separated by unbelief and tragedy and reunited as the doctor turns to God and returns to the one who loves him.

188 pages. 5 x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

Year to Live, by Dorothy Richards Bryant.

Betty Holcomb, young and lovable, understands that she has but one year to live. Wanting the year to really count, she becomes a soul-winner. She meets Dr. Fielding, a young physician, serves him as office girl, and seeks to win him to Christ. Is she successful? Does she live only one year? The answers are in this book.

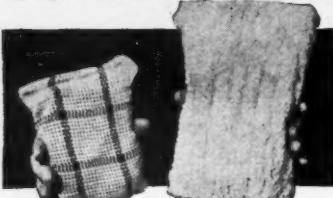
176 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.F.H.

Spurgeon's Sermon Notes, by David Otis Fuller, D.D.

These are condensations of sermons delivered by the great English "preacher of the ages." As the editor observes, they are condensations from four original volumes of about 1,500 pages covering the entire Bible. There are nearly 200 sermon outlines, as well as 500 splendid illustrations, and choice and pithy quotations. These sermons as condensed by Dr. Fuller can certainly have lost little, if any, of their value and interest by such condensation. In addition, they should admirably serve their purpose of making "the fire burn and glow with new heat and power," to those ministers and missionaries who need a new spark at times. The outlines evidence a keen and penetrating insight into human nature and needs, and have striking appropriateness for today.

337 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.95. N.J.S.

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How Did the World Begin? by George McCready Price, M.A.

Here is a most excellent volume for popular use dealing with questions of the utmost moment in a thoroughly scientific way, and yet in such a manner as to be easily understood and appreciated by all. Naturally, the book contains material that Dr. Price has used in his larger volumes and textbooks, but here expressed in style and mode that will attract and satisfy the popular reader. All of the sixteen chapters are packed full of weighty facts and arguments, under such headings as: "What Do We Mean by Creation?" "What Is Energy?" "Is God an Absentee Landlord?" "Microbes Refute Evolution"; "The Cycle of Life."

Though presented in brief compass, here is a thoroughly scholarly consideration of the outstanding facts which absolutely refute all suggestion of evolution, as observed in the realms of chemistry, physics,

Dr. William H. Heckman.

astronomy, biology and geology, and testify to the absolute truthfulness and reliability of the story of creation as recorded in Genesis. Just the book to put into the hands of inquiring minds, and excellent for Sunday school libraries.

94 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. \$1.00. W.H.H.†

Europe in Transition, by Alexander McLeish.

The tragedy of Europe is really rooted in its ignorance of, or rejection of, the way of life in Christ Jesus. The author's survey and appraisal reveals this pathetic fact. Despite the great historic Christian movements and the stirring epochs of church history, the pathetic truth is that present-day Europe is virtually pagan. There are some Bible-loving minorities, but their total numbers are pitifully small, and for the most part they have been called upon to endure much real persecution. After the present world conflict, Europe will be one great destitute mission field. The resident indigenous churches are too few and too small to accomplish much in the way of evangelization. What will be the response of the British and American Christians?

This little volume seeks to analyze the situation and indicates what may be done by forces both within and without. It is a tremendous call.

38 pages. 5½ x 7¾ inches. World Dominion Press, New York. 40 cents. W.H.H.†

The School of God, by Peggy Arbo-gast.

This is an engrossing story, with an appeal to early adolescent girls. It depicts the fidelity to duty of a young woman suddenly called from Bible school to assume arduous home duties in a largely uncongenial atmosphere. Learning valuable lessons in this "school of God," she puts the reality of her faith to the test and in the end succeeds in winning the other members of her family to a saving knowledge of Christ. In marrying the young minister of the community, she at last carries out the missionary objective of her Bible school days, when they together go with the gospel to the mountains of Tennessee. Some of the situations and conversations seem somewhat unnatural, but the book is recommended as wholesome and strengthening to faith.

162 pages. 5 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. H.I.N.

Born at Daybreak, by Bertha M. Peterson.

This book is different. It is not the usual story of the love of a man and a maid, yet a love story indeed, that of a Roman soldier and the Man of Sorrows.

Lucius Metellus, a shepherd boy of the Sabine country, enamored of a cohort of Roman soldiers on the march up the Valerian Way, decides immediately that he, too, will some day be a soldier. Thus, in due time, he is assigned with others of his legion to the Castle of Antonia in Jerusalem. At the first, he finds special delight in taunting the Jews as he goes about the city, considering them to be an inferior race. Nor does he cease until, having placed a crown of thorns upon the head of the prisoner Jesus, he beholds in the eyes of the Sufferer that which reveals Him to be more than man. From that moment Lucius Metellus is transformed. The Saviour becomes his Saviour, and after precious fellowship with those likeminded, and faithful testimony, he dies a martyr's death for Him who first died for him. If you wish to have your heart warmed, read this book.

186 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.F.H.

Two Mighty Men Who Went Down, by Phil Saint.

A few notes on two Old Testament characters, Samson and Naaman, written in a somewhat sketchy, popular language style, but with the evident aim of presenting an appeal for a positive faith in Christ alone as the way of salvation.

35 pages. 5½ x 8¾ inches. Author, Midland Park, N.J. 30 cents. E.S.M.

John the Baptist: the Neglected Prophet, by George E. Hicks.

An interesting and helpful little book dealing with the person and life, the testimony and message, the significance and worth of John the Baptist, of whom Jesus said, "Among those that are born of women there is not a greater prophet." Little has been written on the life of this grand prophet. This little book therefore is a distinct contribution to the study of his life. It is written with a conviction that the church needs the inspiration and challenge that can come from a closer study of the unique position which the Baptist holds in Christian history and thought.

104 pages. 5 x 7½ inches. Pickering and Inglis, London. \$1.75. E.S.M.

The Plight of Man and the Power of God, by D. Martin Lloyd-Jones.

This little book by the associate minister of Westminster Chapel is a fresh and dynamic presentation of the present awful plight of mankind. The book contains five chapters with the following titles: "The Religious History of Mankind"; "Religion and Morality"; "The Nature of Sin"; "The Wrath of God"; and "The Only Solution." It is an exposition of the first chapter of Romans and the application of its truth to the present age.

This is a book which deserves the widest circulation. It should be in the hands of every minister, especially the young minister who is about to enter upon his work. The publisher is to be commended for the publication of such a book at this time. It is to be hoped that the great church represented by this publisher will receive the vital, burning message of the book.

120 pages. 5 x 7½ inches. Abingdon-Cokesbury Press, Nashville. \$1.00. P.B.F.

Bible Verses Visualized and How to Teach Them, by Helen S. Leonard.

A children's evangelist and instructor in child evangelism presents valuable instruction and materials for teaching thirteen of the most vital Scripture verses. Practical suggestions are outlined for rote method as well as for visual aids. Emphasis is placed upon the importance of early hiding the Word in the heart, correlation, the use of motions, drills, and games. The pictures to illustrate the meaning of the texts are good sized and attractive.

28 pages. 9¼ x 12 inches. Christian Publications, Inc., Harrisburg. \$1.00. L.E.L. L.E.L.

The Lord's Prayer, by Clarence Edward Macartney, D.D.

Here is a remarkable series of sermons by a prolific writer. He is practical in his application, conservative in his approach, and warmly evangelistic in his appeal. His titles are simply the various petitions in the Lord's Prayer. His sermons, "Our Father Which Art in Heaven," "Thy Kingdom Come," and "For Thine Is the Kingdom," appealed especially to this reviewer, but all of them are helpful and inspirational, as well as informative.

87 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. \$1.00. W.F.

Lessons on Daniel, by R. H. Boll.

This is a concise and simply presented interpretation of the prophecy of Daniel, especially adapted to the average Christian who desires such a treatment of the book. The interpretation is scriptural.

91 pages. 6 x 9 inches. The Word and Work, Louisville. Paper, 50 cents. K.S.W.

Extra Abundant Living, by J. Earl Syling.

The five short chapters on the varied subjects of Sin, Stewardship, Prayer, Human Affliction, Your Mind and Will, are suggestive and helpful. Though brief and elementary, the discussions are orthodox and biblical. They are built around several well selected Scripture verses and illuminated by a few good short illustrations.

47 pages. 5¼ x 7½ inches. Zondervan Publishing House, Grand Rapids. 35 cents. E.S.M.

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Monthly



Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

★ ★ ★

A NEW EVANGELIST

The Extension Department announces the addition of a new evangelist, Rev.

John F. (Jack) MacArthur. He is at present pastor of the Eagle Rock Baptist Church, Los Angeles, Calif., and has resigned to begin his new work July 1.

Graduating from both the Los Angeles City College and the Eastern Baptist Seminary, and having held two pastorates, Mr. MacArthur is well-equipped for his new ministry.

Though a young man, he has already given evidence of genuine evangelistic gifts. He is a musician of ability and a preacher of power.

We welcome Mr. and Mrs. MacArthur and their two children to the wide circle of friends in all denominations who are prayerfully interested in the work and witness of the Moody Bible Institute.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, May 2, Grace Presbyterian Church, Peoria, Ill.; May 9, 11, 14, 16, Calvary Baptist Church, New York, N. Y.; May 9, 14, First Baptist Church, Bloomfield, N. J.; May 21, Park Street Church, Boston, Mass.; May 23, Johnson Street Congregational Church, Lynn, Mass.

Dr. William Culbertson, May 12, 15,

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the conventions, 150 persons were at the altar. A backslider had the joy of his salvation gloriously restored. He died two weeks later.

Edna Amstutz '11, writing from the Belgian Congo, W. Africa, says that many hear the words of life daily, and some really show a changed loyalty. A dam for generating electric power was damaged, and the men who came to repair it are coming under the power of the gospel.

Edward B. Payne, M.D. '27, superintendent of the Kano Leper Settlement, Nigeria, W. Africa, returned to the United States by Pan-American Airways, with Mrs. Payne and their three children. For the duration he expects to be in military service.

Catherine Ayers '38, Fort Crampel, French Equatorial Africa, describes her engrossing journey from Capetown—by train, river steamer, and airplane, visiting en route the famous Victoria Falls on the Zambezi River. Soon after her arrival, a missionary conference brought unusual duties and blessing.

Jim Reay Willson '36, and Mrs. Willson, of Mid-Missions, Missao Velha, Brazil, S. Amer., write: "Our class of children has grown from seven to eighteen since Christmas. These squirming youngsters listened intently as we presented the plan of salvation, telling them it was the gift of God. After the class we asked them how they could be saved. They replied, 'By good works'!"

STUDENTS OF OTHER DAYS

Allen F. Butzine '42, is pastor of a Methodist church at Birch Tree, Mo.

Marjorie Basting '38, is engaged in child evangelism among Jews in Pittsburgh, Pa.

Mary D. Wilcox '41, teaches in rural schools four days a week in Carroll County, Ark., under the auspices of the Ozark Mountains Scripture Memory Work.

Paul S. Meyer '23, is serving the Oxlip and Bradford churches at Isanti, Minn. During the past twenty years he had held pastorates in Iowa, Nebraska, South Dakota and Minnesota.

Cora L. Pardon '42, R.F.D., Box 182 E., Tulare, Calif., is working in the migrant camps of San Jacquin Valley, under the Missionary Gospel Fellowships.

Levi B. Williams '29, received his B.D. degree from the Presbyterian Theological Seminary, Omaha, Neb., last May. While a student there he supplied the Florence Presbyterian Church. August 1, however, he became pastor of the Westminster Presbyterian Church of that city with a membership of 544.

Irving Bruhn '41, was ordained Nov. 27, 1942, in the Newport Baptist Church, Norma, N. D., of which he was pastor. Since then he has accepted a call to the First Baptist Church, Minot, N. D., meanwhile pursuing his studies at the Minot State Teachers' College.

Millard F. O'Neal '21, pastor of the Reaves Memorial United Brethren Church, 410 Church Street, Greenville, Tenn., an ex-serviceman, has written a tract entitled, *Interesting Facts Found in the Bible*, which is free to servicemen.

George R. Bernhard '08, is nearing the close of his seventeenth year as pastor of West Avenue Presbyterian Church, Columbus, Ohio.

Herman Kamphouse '38, and Mrs. Kamphouse have labored for the past four years as missionaries in the Ozarks. He leaves that field to become pastor of Grace Memorial Church, Alto Pass, Ill.

BIRTHS

To **John D. Van Kampen** '39, and Mrs. Van Kampen (Dorothy V. Westrom '39), a daughter, Rebecca Louise (Becky Lou), Jan. 24, at Bocono, Venezuela, S. Amer.

To **Glenn A. P. Peterson** '32, and Mrs. Peterson (Hazel Peterson '32), a daughter, Glenda Marie, Jan. 30, at Bakersfield, Calif.

To **Sydney S. Bird** and Mrs. Bird (Dorothy L. Steadman '27), a son, Allen Sydney, Feb. 24, at Chicago, Ill.

To **Alexander M. Dodds** '40, and Mrs. Dodds (Susie Hall '30), a son, Harry Allan, Jan. 13, at Sokoto Nigeria, British West Africa.

To **Gordon M. Whitelock** '38, and Mrs. Whitelock (Alice Brubaker '37), a son, Paul Richard, Mar. 9, at Houston, Tex.

To **Paul E. Rummel** '33, and Mrs. Rummel (M. LaVerne Sherwood '35), a son, Jonathan Dwight, Oct. 10, at Elton, N.Y.

To **J. Edward Peterson** '33, and Mrs. Peterson '33, a daughter Claris Marie, Mar. 29, at Scottsbluff, Neb.

MARRIAGES

James E. Fox and **Lillian Stucky** '40, Feb. 28, at Berne, Ind.

Clifford N. Rowe '42, and **Marilyn Snyder**, '42, Dec. 22, at Pekin, Ill.

Rea E. Waterman and **Ruth E. Hadley** '43, Mar. 11, at Chicago, Ill.

Samuel Fewchuk and **Mary Beechick** '40, Dec. 26, 1942, in Buenos Aires, Argentina.

John H. Bowman and **Ernestine Fisher** '21, Nov. 18, 1942, at Montrose, Pa.

Herbert G. Tovey '44, and Eva M. Sackerson, Dec. 25, 1942.

Bertram Lyle Chappell '36, and **Thelma Romayne Reitmann** '35, Jan. 30, at East St. Louis, Ill.

DIED

Maynard William Tollberg '41, enlisted in the U. S. Navy, was killed in action in the Pacific recently. A memorial service was held for him in the Moody Memorial Church, Chicago, of which he was a member.

W. W. (Bill) Hadley, who served the Institute at the Information Desk from July, 1922, to March, 1931, after several months' illness, succumbed Mar. 14 to a heart ailment, at Crystal Beach, Fla., where at Faith Mission Home he was dean of boys. Interment was at Portsmouth, Ohio.

Henry R. Heise '10, died on Mar. 14, at his home in Sturgeon Bay, Wis., where he has lived in retirement the past six years. For twenty-three years he held pastorates in the Moravian Church in North Dakota, Minnesota, and upper Michigan.

Moody Monthly

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DEDICATED WHOLLY TO
THE SERVICE OF
OUR LORD AND SAVIOUR
JESUS CHRIST

WMBI IN WARTIME

In a unique way WMBI, the station owned and operated by "the West Point of Christian Service," is ministering to servicemen. The Chicago area has scores of camps and training centers, all of which constitute a potential radio audience among thousands of men in uniform. To all these, and to the countless others beyond the reach of WMBI, the Institute sends greetings on its behalf, and on behalf of the "the station dedicated wholly to the service of our Lord and Saviour Jesus Christ."

But here's another type of greeting. It comes from one of our servicemen now with Uncle Sam in the U.S. Navy. To WMBI listeners he needs no further introduction than by the name of . . . Herman Voss.

"April 1, 1943

"Dear Radio Friends:

"Greetings in the name of our blessed Lord!

"You may be sure I greatly miss my daily visits with you over the microphones of WMBI. These past ten months in the Navy have afforded me a wonderful opportunity to evaluate radio programs from a listener's point of view. I now ap-

preciate more than ever the eternal value of the ministry of this God-consecrated station. What a privilege to send forth



the glorious gospel message to this needy world!

"Perhaps you would be interested in knowing just what my duties are here at the station. At the present time I am working in the Public Relations office, assisting in the publication of our station paper. In addition, I play the organ every other Sunday morning for the Protestant service, and am also one of the accompanists for our Chapel Symphonic Choir. So you see, Uncle Sam gives me opportunities to use my musical talents too.

"How thankful I am that Christ is

mine, that His presence is my constant joy and strength, and that in Him I have found life and peace, and a glorious hope for tomorrow! But is not this what Christ came to bring? He came that men might have life—abundant and eternal. He came that men might have peace—His peace, unruffled by the storms of sin and sorrow. He came that men might have hope, shining as a glorious beacon, lighting and cheering the heart of the pilgrim as he wends his way home. So with the apostle Paul, I say, 'Thanks be unto God for his unspeakable gift.'

"Thank you, radio friends, for all your prayers and good wishes. May God's best be yours now and always.

"Yours in Christ,

"Herman Voss
"Seaman First Class"

And now, excerpts from letters sent in by our listening friends also indicate signs of the times:

"Dear Ones: As I listen to your programs day by day, I am so thankful that we live in a country of freedom. The WMBI programs mean so much to me. I was saved through your broadcast eleven years ago."

"Dear Friends: As long as I can keep my radio and WMBI stays on the air, the shortage of gas, fuel, coffee, and so forth doesn't worry me, and regardless of what happens we know there will never be a shortage of God's love and mercy."

And again:

"Gas and tire rationing cannot be blamed for spiritual dryness in the home as long as the Bible is opened and read, and WMBI is listened to over the air."

WMBI PROGRAMS

Angelus Trio	Sun.	6:00 P.M.	Hymns for the Home	weekdays	2:15 P.M.	Neighborhood Calls	Sat.	12:30 P.M.
Band Shell	Tue.	11:00 A.M.	Hymns from the Chapel	Tue., Th., Sat.	6:15 P.M.	News Summary		
Battlefronts	M.	4:45 P.M.	Hymns You Love to Sing	W.	3:45 P.M.	Old Days	Th.	12:30 P.M.
Birthday and Anniversary Program	Th.	3:00 P.M.	Institute Chapel	M.	8:15 A.M.	Old-Fashioned Revival Hour	Sun.	5:00 P.M.
Brass Quartet	M.	4:30 P.M.	Instrumental Varieties	M.	3:00 P.M.	Old Testament Stories	Sat.	9:00 A.M.
Bread of Life	M. to F.	9:00 A.M.	Instruments and Voices	Sun.	1:30 P.M.	Open Bible	Tue., Th., Sat.	5:00 P.M.
Chapel Quartet	Th.	11:00 A.M.	Keyboard Harmonies	F.	4:45 P.M.	Organ weekdays	7:45 A.M.; 12:45 P.M.; M., W., F.	6:15 P.M.
Chats from a Minister's Library	Sat.	1:00 P.M.	Komfort Korner	M., W., F., Sat.	7:30 P.M.	Organ Moods		
Chicagoland Preachers	Sun.	2:00 P.M.	Ladies' Trio	Sun.	10:30 A.M.	Tue., W., F., 10:15 A.M.; Sat., 10:00 A.M.		
Child Evangelism Fellowship	W.	11:00 A.M.	Lest We Forget	W.	12:30 P.M.	Organ Prelude	Sun.	10:45 A.M.
Chorus Time	W.	11:15 A.M.	Let's Praise Him	Sun.	8:00 A.M.	Organ Recital	Sun.	12:30 P.M.
Community Salute	M., W., F.	9:30 A.M.	Living Water	M. to F.	1:00 P.M.	Organ Vespers S., M., Tue., Th., F., Sat.	7:00 P.M.	
Continued Story Reading	Tue. to F.	11:30 A.M.	Lutheran Hour	Sun.	3:30 P.M.	Plane Classics	M.	3:45 P.M.
Editor Speaks	Sun.	1:00 P.M.	Mail Bag	Sat.	3:45 P.M.	Question and Answer Time	W.	4:00 P.M.
For Women Only	Tue.	7:30 P.M.	Male Quartet	Tue., 4:30 P.M.; Sat.,	2:00 P.M.	Quiet Time	M., Tue., Th., F., Sat.	4:00 P.M.
Friday Morning Songsters	F.	11:00 A.M.	Melody Time	Tue.	3:30 P.M.	Radio Prayer Circle	M. to F.	10:00 A.M.
From a City Tower	Th.	9:30 A.M.	Memory Gems	W., F.	8:15 A.M.	Radio School of the Bible	F.	10:30 A.M.; M. to F., 2:30 P.M.
Gems of Melody	weekdays	5:30 P.M.	Men's Voices in Song	Sun.	9:00 A.M.	Rainbow Gospel Trio	Sat.	9:15 A.M.
Girls' Glee Club	Tue., Th., Sat.	5:15 P.M.	Message	Th., 7:30 P.M.; Sat., 3:30 P.M.; Sun., 7:30 P.M.	6:15 P.M.	Religious News	M. to F.	2:00 P.M.
Golden Nuggets	W.	3:30 P.M.	Message to Israel	Sun.	6:15 P.M.	Salvation Army Band	W.	7:00 P.M.
Good Books	M.	3:30 P.M.	Miracles and Melodies	Sun.	9:30 A.M.	Scandinavian Service	Th.	4:30 P.M.
Good News	Sun.	10:00 A.M.	Missionary Sketches	Tue., Th.,	9:45 A.M.	Shut-in Request Program	M.	10:30 A.M.
Good Reading	Tue.	12:30 P.M.	Morning Devotions	Tue., W., Th., F.	6:45 A.M.	Sinfonietta	weekdays	1:30 P.M.
Gospel Music	M., W., F., Sat.	8:30 P.M.	Morning Meditation	Sat.	8:45 A.M.	Solo Time	Tue., Th., Sat., 8:15 A.M.;	
Government Information	F.	12:30 P.M.	Morning Melodies	weekdays	8:30 A.M.	Tue., 7:45 P.M.; Sun., 9:45 A.M.		
Grace Notes	Sun.	8:30 A.M.	Morning Worship	weekdays	7:15 A.M.	Songologue	Sun.	6:30 P.M.
Haven of Rest	M., W., F.	5:00 P.M.	Music	Sat.,	9:45 A.M.	Songs of the Southland	Th.	7:45 P.M.
Hebrew Christian Broadcast	F.	4:30 P.M.	Music Appreciation	Sat.,	4:30 P.M.	Story Time for Boys and Girls	W.	4:30 P.M.
Home Hour	W.	10:30 A.M.	Music of the Masters	Sun.	2:30 P.M.	Strings and Voices	Sat.	2:30 P.M.
Hymn Sing	weekdays	12:15 P.M.	Musical Meditation	Tue.,	3:45 P.M.	Sunday Morning Service	Sun.	11:00 A.M.
			Musical Notebook	F.,	3:45 P.M.	Sunday School Lesson	Tue.,	10:30 A.M.; Th., 6:30 P.M.

Sunrise Songs	weekdays	6:00 A.M.	Teen-Age Bible Study	Sat.	9:30 A.M.
Tract League			Tract League	Tue.,	4:45 P.M.
Training for Service			Training for Service	F.	3:30 P.M.
Two Violins			Two Violins	Tue., Th.	11:15 A.M.
Voice of the Novachord			Voice of the Novachord	Sun.	1:15 P.M.
World-Wide Missions			World-Wide Missions	Th.,	10:15 A.M.
Young People's Hour			Young People's Hour	Sun.	4:00 P.M.
Your Church School			Your Church School	Sat.,	11:30 A.M.
MAY—Sign on			MAY—Sign on	Sat.	6:00 A.M.
Sign off			Sign off		8:00 P.M.

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